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A TREATISE OF MIRACLES

TOGETHER

WITH NEW MIRACLES

AND BENEFITS OBTAINED

BY THE SACRED RELIQUES

OF S. FRANCIS

XAVERIUS

Exposed in the Church of the Soc. of JESUS

AT MECHLIN

Composed by the R. F. Richard Archdekin. *P.S.I.*

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THE PREFACE
To the Reader.

THE first motive which induced me to write this Treatise, is charity towards my Country and Catholicks of Ireland; who finding themselves at the present excluded from inheriting their temporal Estates, can enjoy no sweeter comfort then to turn their eyes and hearts towards that eternal hereditance which is prepared by God for those who remain faithful to the end. Of this Future hereditance what testimony can be cleerer, what security can be stronger, than the representation of the Present favours and miraculous benefits which Gods powerful hand daily bestoweth on those who repoſeth their hope and confidence in his heavenly assistance. These benefits we see newly and wonderfully multiplied in the Cittie, and Territorie of Mechlin, neighbouring to this famous Vniversity, by vertue of the Reliques of the holy Saint FRANCIS XAVERIUS, to the great joy and comfort of all zelous Catholicks, to see their ancient Religion also in our daies exalted by the glory of new signes, and prodigious Miracles.

This

This glorious Saint, and Apostle of India and Japonia, most wonderful in his life, converted whole Nations and Kingdoms to Christian Religion, baptized twelve times hundred thousand Infidels, destroyed forty thousand Idols, besides other innumerable Miracles before and after his death wrought in divers parts of the World by his intercession, and among them 25 Dead restored to life according the Acts of his Canonization, and 27 more since that time, recorded in the last Edition of his life. After his death in the year 1552 his Body which was buried in burning lime is most miraculously preserved by God entire and uncorrupted to this present day, to the astonishment of the whole Christian World.

A parcel of the right Arm of this uncorrupted Body exposed at Mechlin in the Church of the Society, begun to work so frequent Miracles, that a part of the Oile burning there in the lamp, and of the Images that touched the said Reliques, brought also into our Country, at Dublin, Kilkenny, Rosse, and Waterford wrought sundry miraculous cures, whereof I can shew a part duely attested and approved, and here related.* Whereby we can justly conceave that this glorious Saint is willing to extend further the vertue of his po-

* P. 30. p alt.

powerful Arm into our Kingdom of Ireland, as he is pleased to do in other Catholick Countries.

My second motive is to communicate the first part of this Treatise also unto those few who may be of contrary Religion: that considering on the one side their own Partie destitute of Miracles, of Antiquitie, of agreement and Vnitie in matters of Religion, as the world cleerly seeth in the confusion of so many Sects, and their sad effects in England, and elswhere in these our later dais: and perusing on the other side the evident testimony of publick and perpetual Miracles, the glory of so many Saints declared by God to the whole world, the constancie of Catholicks in their ancient Roman Religion to this present day: they may reflect upon their own wayes, and timely embrace that true Faith without which there is no hope of Salvation. For it is no wisedom, for humane respects, or temporal prosperity to loose everlasting felicity, as Christ himself warneth. *What availeth a man if he gain the whole world, and loose his own soul.* Matt. 16.

To this end with all love and charitie I offer freely unto you (beloved Reader) the labour and charges of this ensuing Treatise: wherein you will meet with solid and sincere arguments, though in a rude and

and ſimple language, which you will eaſily excuſe in him who theſe many years employed in publick profeſſion of Sacred Sciences in another Countrey, could have but little uſe or exerciſe of the Engliſh language. Yet to ſatisfie the deſire of zealous perſons; and to advance hereby your ſalvation I could not omit to manifeſt theſe glorious works of God, adviſed by Divine oracle Tob. 12. *It is good to keep cloſe the ſecret of a King, but it is honorable to reveal the vvorks of God.*

Ego infraſcriptus Societatis JESU *Præpoſitus Provincialis Provinciæ Flandro-Belgicæ poteſtate ad hoc mihi facta ab Admodum* R. P. *Noſtro* Joanne Paulo Oliva *Præpoſito Generali eiuſdem Societatis: Concedo Viduæ* Andreæ Bouveti *Typographi facultatem mandandi typis Tractatum de Miraculis, ſimul cum approbatis Miraculis & Beneficiis* S. Xaverii *per Reliquias Mechliniæ ſervatas, compoſitū per* R. P. Richardum Archdekin *Societatis noſtræ Theologum, & à Deputatis eiuſdem Societatis Theologis examinatum & approbatum. In quorum fidem, has manu mea ſubſcriptas, & officii ſigillo munitas dedi Ipris* 1. Iulii 1666.

* *Signatum.*

Ægidius vander Beke.

A TREATISE OF MIRACLES.

FIRT CHAPTER.

What is a Miracle?

A Miracle among Divines is as much to say, as a work of God surpassing the force or course of nature in substance, or manner of proceeding: Such a worck is the curing of a lame, or blinde incurable by the force of natural remedies: as also the suddain cure of any sicknes which naturally should require a longer time of recovery: for though nature may have sufficient force by succesſe of time to drive away a dongerous feaver, or lepresy; yet to perform this in an instant, and without any humane arte or remedy, is above the force of nature, and to be esteemed miraculous.

There is noe question among Christians, that God who is author of nature, containeth in the store of his omnipotency the prerogative of contriving most wonderfull and

ſupereminent operations, far ſurpaſſing the reach and power of all his creatures

It is alſo an undoubted verity, that God hath actually wrought innumerable miracles, as evident proofes of his abſolute power above all force of nature; and that he uſed therto his Servants on earth as inſtruments authorized hereby to lead others to the knowledge of God, and of other myſteries to which human wit could not attaine without the light of divine revelation. This veritie is evidently declared by holy writ in the manifould miracles of Chriſt, of his Apoſtles, and other diſciples, ſo far that the very ſhaddow Act. 5. v. 15. of S. Peter, where he paſſed, drived away many infirmities

Out of which we may further define a miracle to be, an atteſtation of the ſupreame and ſouveraigne authority belonging to God onely: to be the divine ſeale wherby God approveth ſuch verities as he propoſeth to his creatures: to be a heavenly voice proper to God alone, wherby he publisheth unto the world his holy will, law, and pleaſure, that ſo his wayes and works may be diſtinguished from all human wayes, or inventions.

SECOND

SECOND CHAPTER.

That the glory of Miracles is an assured token of true Religion, and the Church of Christ.

FIRST ARGVMENT

THat must be an assured token and proofe of true Religion which God himself declared, and used as an assured token of true Religion. But God declared and used the glory of miracles as such a token, both in the old, and niew Testament. Therefore the glory of miracles must be an assured token and proofe of true Religion.

This argument is evident if onely we shew this divine declaration to be cleerely comprehended both in the old, and new Testament, for what is declared by divine authority must be accounted most assured and infallible.

First when *Moyses* was sent by God to declare his will, and wayes to the Israelits he warranted his message, and doctrine by miracles, as an assured token by which his word and doctrine should be beleeved, and receaved as godly and divine, Exodi 4. v. 1. when Ex. 4.
Moyses said, *they will not beleeve me, nor hearken unto my voice, for they will say, the Lord hath not appeared unto thee:* God as a token and proof that his words and doctrine proceeded from godly revelation, gave him the power of working miracles, of turning his

rod unto a ſerpent, &c. *that they may beleeve that the Lord appeared unto thee.*

Again when God gave unto *Moyſes* hisholy Law imprinted in 2. tables by God himſelf, were not miracles the ſigne and ſeal wherby he declared this law and doctrine to be godly and divine? couvering the mountain *Sinay* with fire, togeather with à ſuddain earthquake, heavenly voice, and ſound of trumpets, Exodi 19.

Ex 19. v. 18. 1. Kin. c. 18.

Let us paſſe further to the third book of Kings, or the firſt in London *edition*, and take notice of the 18 chap. when it was diſputed between Elias, and the miniſters of Baal with their adherẽts, Whoſe Religion should be followed, that of the Lord, or that of Baal, v. 21. *Elias came unto all the people and ſaid, How long halt ye between two opinions? If the lord be God follow him, but if Baal, then follow him: and the people anſwered him not a word.* Whereupon God to declare unto all men that Elias his doctrine and Religion was to be preferred, and embraced, he uſed his accuſtomed token and teſtimony of miracles, wherby he decided the controverſie. Neither did the Prophet Elias or any other doubt but this was the aſſured ſigne wherby true doctrine should be diſcerned from falſe and erroneous wayes, as you will cleerly ſee out of the very narration of Scripture which enſueth according the forſaid edition, *Elias ſaid unto the miniſters of Baal,*

Call

Call ye on the name of your gods, and I will call on the name of the Lord: and the God that anſwereth by Fire, let him be God. And at the tyme of offering the evening ſacrifice when Elias prayed, behold, The *Fire of the Lord fell and conſumed the burnt-ſacrifice, and the wood, and the ſtones, and the duſt, and licked op the water that was in the trench. And when all the people ſaw it, they fell on their faces, and they ſaid, The Lord he is the God, the Lord he is the God.* Where you ſee cleerly that in *queſtions* and debates of faith God *anſwereth* by miracles, and that not one doubted but Gods anſwer ſtood for that ſide which could shew divine miracles.

The ſame practiſe of declaring true Religion by miracles you shall find in Daniel 4. Chap. where Nabuchodonozor debating for the honour of his gods above the God of Iſraël ſaid, *Is it true Sedrach, Miſach, and Abdnego, do not ye ſerve my Gods, nor worship the golden image which I have ſet up*: and for this cauſe commannded them to be caſt into à burning fiery furnace. But behold God pronounced the ſentence for the cauſe and Religion of the Iſraëlites by no other tongue then by the voice of miracles, preſerving them in middeſt of the flames, *ſo that one hair of their head was not burned, nor the ſmell of fire paſſed on then.* Upon which Nabuchodonozor ſaid, *Bleſſed be the God of Sidrach, Miſach and Abdenego, who* Dan. 4.

go Who hath ſent his angel ad delivered his ſervants that truſted in him.

Dan. 6. And again Daniel 6. chap. in the debate which was raiſed againſt Daniel for oppoſing *Bel* and ſtanding for the honour of the true God whom he adored, when he was caſt into the den of *Lyons*, did not God declare his way and Religion to be true by the proof of Miracles, ſending his Angel and ſhutting the mouth of the greedy Lyons, which in an inſtant devoured his adverſaries. Whereupon the King Darius made a decree commanding that in every dominion of his Kingdom *men tremble and fear before the God of Daniel for he is the living God.* This verity I may prove out of many other paſſages of the ould Teſtament if theſe were not ſo evident.

Now let us ſhew the ſame uſe and practiſe of declaring true doctrine and Religion by Mat. 11. Miracles, to be ordained by Chriſt in the new Teſtament. *Matthew* 11. chap. Chriſt being queſtioned, whether he was the true Meſſias, or an other to be expected, he alleadged no other ſign by which the true Meſſias ſhould be known then the working of Miracles v. 5. *The blinde receive their ſight, the lame walk, the lepers are cleanſed &c.* Moreoner *John* 15. chap. Chriſt declared that the Jewes were not to be accuſed of the ſin of infidelity ſo much for not allowing the proof of his Scripture, word, or preaching (which all may

ſeeme

ſeeme to many doubtfull without any other ſupernatural teſtimony) as chiefly for rejecting the teſtimony of his Miracles v. 24. *If I had not done among them the Worcks which no other man did, they had not had ſin; but now they have ſeen them, and hated me and my father.* This is then a cleere conſequence; If they were chiefly accuſed by Chriſt of infidelity for not receaving his doctrine as being confirmed by miracles, therefore miracles muſt be an aſſured proof and token, of true doctrine and Religion. Io. 15. v. 24.

SECOND ARGUMENT.

That token and teſtimony of true Religion is moſt aſſured which can proceed from God alone, ſo that it can not be performed by the naturall force of any creature. But true Miracles are ſuch a teſtimony: for it is manifeſt that it exceedeth the power of any creature to raiſe the dead, to reſtore ſight unto the blind, to cure ſuddainly incurable ſickneſſe. Therefore whereſoever the like operations are found in confirmation of Religion, that doctrine muſt be eſteemed moſt aſſured, as being confirmed with the moſt aſſured teſtimony, which can proceed from God alone.

For it were againſt Gods providence to concurre with ſuch tokens in confirmation of any falſity; for therby he would render himſelf author of error, and deceit. Even as

all

all men would judge a King to deceave his subjects, if he did put his hand and seal to a publick Decree which he knew well to be false, and contrary to his owne law and meaning.

Neither can you heere reply, that though God may not confirm any falsity by his proper seal of miracles, he may nevertheles permit his creatures to work or forge miracles, and therby induce others into error and falshood.

For first to the contrary you must remember that by miracles we understand heer such operations as by a most diligent inquisition are found to surpasse the power of nature, whereby we exclude all danger of forgery, and deceit.

Secondly, It were against the providence of a King not onely to put his hand and seal to a false decree; but also to *permit* his subiects to faine or conterfait his royall hand and seal in his owne presence, and so to deceave his subjects. How then may it stand with Gods providence, and wisedom to permit his proper seal of miracles to be abused by his creatures, by testifying and publishing false doctrine in his name, and in his own presence, wherby his creatures must certainly be deceaved.

THIRD ARGVMENT.

Of all other tokens which can be alleaged to pointe out true Religion divine miracles are

are the moſt aſſured, as I will now declare: Therefore it is to be granted that God hath ordained miracles as a true marke of his own doctrine and Religion. For firſt of all, *Scriptures* are ſubject to innumerable falſe interpretations, and corruptions of text, every Sect drawing them unto their proper ſenſes and errors, as we ſee by to much experience. Secondly, the teſtimonies of holy ancient *Fathers* are diverſly abuſed and cited as well by the one partie, as by the other. Thirdly the authority of generall *Councels*, and decrees of Synods are by divers factions alleaged as favouring their ſundrie inventions. Fourthly, privat *Spirit* can not in any wiſedome be eſteemed a mark of the true Religion, wheras it can be equally pretended by all contrary parties, and shewed by none. But at divine miracles all parties muſt make a ſtand, there debate of wordes muſt be ſilent, where God ſpeakes by works, that partie which is approved by a true miracle is approved by a teſtimony which proceedeth from God alone, and not ſubject to doubtfull ſenſes, gloſſes, or interpretations: for it is cleere to all, that a true miracle being above the reach of any created power, can proceed from none but God alone.

FOURTH ARGUMENT.

Out of the aforeſaid followeth this fourth argument: That muſt be accepted as an aſſu-

red token of true Religion which in all prudence and wiſedome I am bound to acknowledg for ſuch a token. But every man in all prudence is bound to acknowledge miracles for a token of true Religion. For he cleerly ſeeth that in all ages, in the ould, and niew Teſtament they were appointed by God, and accepted by men as tokens and teſtimonies of Gods doctrine and Religion: and that all Nations, and the wiſeſt of the world were perſwaded to forſake their former wayes, and embrace the faith of Chriſt, becauſe they ſaw this alone declared by the glory of ſo many miracles: and that they who accepted not the teſtimony of miracles were juſtly accuſed by Chriſt himſelf of obſtinacy and infidelity: wherin as none can deny but Chriſt proceeded juſtly, ſo all muſt graunt that the rejecting of a Religion confirmed by the glory of miracles is a juſt cauſe of eternall damnation. To theſe arguments how little any anſwer can availe, yow will acknowledg in the purſuite of this Treatiſe.

THIRD CHAPTER.

That miracles are aſyet neceſſarie.

MIracles are a muſt aſſured token of true Religion, as it is now proved in the former Chapter: But this token is now as neceſ-

neceſſary as in former tymes. For in precedent ages of the old and new Teſtament, miraculous works were neceſſary to manifeſt Gods doctrine, and to ſerve as a token to diſtinguiſh between true and falſe Religion. And is not this diſtinctive token as needefull in our times as in any formes ages? wheras we ſee ſo many contrary Sectes to breede ſuch confuſion of doctrine and Religion. The Lutherans proclaime their owne doctrine as the true word of God: the Calviniſts on the other ſyde ſtand in oppoſition for pointes of their Religion: the Puritants defend their owne for the pureſt doctrine by word and ſword; the Independents no leſſe: the Anabaptiſts hould a Religion in ſundrie wayes different from the reſt: beſides many other Members in which the aforſaid Sectes are devided. Doe not we behould alſoe the Turkes to ophould moſt powerfully their owne church and doctrine: the ſchiſmatike Grecians in like manner devided from the reſt in doctrine and Religion. It muſt be therefore graunted that in this age as in former times it is moſt neceſſary that God by his accuſtomed and powerfull token of miracles declare unto the world in what Church and Congregation his owne true and Saving Religion is to be found and embraced.

Secondly, you can not denie but miracles from the beginning were neceſſarii to con-

vert Infidels, and Libertines who made no account of Scripture, and also Jewes who receaved Scripture, but not the true sense of Scriptures. And are not as yet thousands of such Libertines, and of other Sects who are ignorant of the true meaning of Scriptures: why then will you have God to leave these destitute of his accustomed testimony of miracles, being he is willing to healp and convert straying soules no lesse now then in former ages: and being we see actually so many wonderfull workes above the power of nature, how can doubt but these are now, as formerly, ordained to the same end by Gods perpetuall mercy and providence.

Thirdly, Christ in the same tearmes gave unto his holy Church the power of preaching and the gift of working miracles *Mar.* 16. *ver.* 15. 17. But the power of preaching is not as yet ended; therefore the gift of miracles remaineth also as yet in the true Church of Christ. For being it was once graunted without any limitation of time, the Church of Christ can not be dispossessed of that privilege, unlesse you shew how, and at what time it was recalled, which shal be never declared, and the world seeth the contrary approved by dayly experience.

Neither are the wordes of the Apostle in any way contrarie 1. ad Cor. 14. *Tongues are as a token not to the faithfull, but to the unfaithfull:*

full: for his meaning is that the gift of tongues is ordained more for the converſion of Infidels, than for thoſe who are allready faithfull, with which it conſiſteth well that other miracles are as yet neceſſary to confirme the faithfull, and to bring Hereticks upon the right way.

FOURTH CHAPTER.

That miracles will remaine in the Church of Chriſt to the end of the World.

CHriſt hath promiſed the power of miracles to his true Church and Believers not for a certain time, but as long as it ſhould ſtand. But certain it is, the Church of Chriſt muſt ſtand to the end of the world. Therefore the power of working miracles ſhall remain in the true Church of Chriſt to the end of the world. This abſolute promiſe is cleerly extant in the Goſpel of S. John 14. chap. v. 12. in the London edition 1640. *Verily, verily, I ſay unto you, He that beleeveth in me, the workes that I doe he ſhall doe alſo, and greater workes then theſe ſhall he doe.* And againe in S. Marks laſt Chapter v. 17. he confirmeth the aforeſaid promiſe in his very laſt wordes parting out of this world to his heavenly Father. *Theſe ſignes ſhall follow them that beleeve in my name, they ſhall caſt out devils, they*

Io. 14.

Mar. ult.

ſhall ſpeak with nieu tongues : they ſhall take up ſerpents, and if they drinck any deadly thing it ſhall not hurt them : they ſhall lay handes on the ſick, and they ſhall recover. Out of which divine promiſe it is evident that in the true Church of Chriſt miracles ſhall perſevere to the end of the world.

Neither to fullfill the verity of this promiſe can you require that every one who hath true beliefe muſt work miracles. For if that had been meaned, Chriſt his promiſe had never been true: for neither in the time of the Apoſtles every true believer in particular did work miracles, but onely ſome choice members to whom God is pleaſed to communicate that power within the body of his true Catholice Church.

Now if I ſhew that Chriſt hath continued hitherto his forſaid promiſe of preſerving true miracles in his holy Church to our preſent age: what reaſon can any have to affirme that miracles in our times, and for future ages are quite ended and decayed. This perpetuall *Continuation* of miracles will be eaſily proved to any perſon of underſtanding who ſhall be pleaſed onely to open his eyes, and to looke upon the relation of moſt approved Authors, the teſtimony of moſt authenticall witneſſes, the authoritie of holy Fathers, the conſent of whole Kingdomes, and Contries, whoſe teſtimonie can not be rejected in any

fact

fact how waighty or important it may be.

Which for the entire satisfaction of the sincere Reader I will set downe out the most undoubted monuments of all antiquitie from age to age unto our present times.

First of all in the second age immediatly following the times of Christ and his Apostles, the manifould miracles of the Christian soildiers in the army of M. Antonius are recounted by the ancient Tertullianus in apologetico c. 5. ad by Eusebius l. 5. hist. c. 5.

In the third, and fourth age, we have the miracles of S. Gregory Thaumat. of S. Anthony, of S. Martin, and other Saincts, which you will finde recorded by S. Basilius, and by S. Hierom *de viris illust.* whose holynes, and authoritie is acknowledged by all Christians, as also of the glorious S. Patrick. Bas l. de sp. S. c. 29 Hier. de viv illust.

In the fifth age S. Augustin is a cleer witnes of the manifould miracles done by the Reliques of S. Stephen, by the signe of the Crosse, by the invocation of Saincts, *lib.* 22. *de Civit. c.* 8.

In the sixth age you will finde the very like miracles no lesse continued, by the faithfull relation and testimony of S. Gregory the Great in his book of Dialogues l. 3. c. 2.

In the seaventh, and eight age, to passe other places, England is wittnes of the famous miracles of the holy King Osualdus, and S. Cutbertus recorded in the history of learned Beda l. 3. c. 2. and l. 4. 5.

In

In the ninth age, the Chronicles of France doe teſtifie innumerable miracles wrought at Sueſſon in the tranſlation of the Reliques of S. Sebaſtian martyr.

In the tenth age the famons miracles of S. Romualdus remaine written by B. Petrus Damiani. And in the eleventh age the miracles of the glorions Saincts of England, King Edward, and S. Anſelmus are to this day recorded by Gregory the ſeaventh a moſt learnent and holy author.

The 12. and 13. age did not yeeld to former tymes in the manifould miracles of S. Malachias (the glory of Ireland) approved by the undoubted teſtimony of S. Bernard who wrote his life. And alſo in S. Bernard himſelf, whoſe miracles were ſo numberles, that in one day he cured eleven blinde, ten maymed, and eighteen lame, as you will finde faithfully recorded in his lyfe by Gotfridus who then lived, and was witnes hereof, with thouſand others. The ſame glorie of miracles ſucceeded in the wonderfull lyfe of S. Francis, written and teſtifred by S. Bonaventura, alſo glorious in miracles: and noe leſſe in the glorions acts of S. Dominick, and divers others of his tyme.

In the 14. and 15. age the ſame luſtre of miracles ſhined wonderfully in the lyfe of S. Bernardinus, S. Catharin of Sene, and afterwards of the glorions S. Vincentius, who among

among many other miraculous workes, hath raiſed 38. from death to lyfe: all which is to be found exactly recorded by S. Antoninus a moſt learned and holy author in his hiſtory *part.* 3. *tit.* 23. 24.

Laſtly, how this glory of miracles perſevereth in our age, we have the teſtimony of innumerable places, and perſons, to whom they were conferred, and are as yet living wittneſſes, as ſhall further appeare in the ſecond parte of this Taeatiſe.

Wherby yow ſee that miracles are continued hitherto in all ages, and are conſequetly ordained to remaine in Gods Church to the end of the world.

Out of which yow may further frame this argument. Miracles from the beginning did notifie the true Church of Chriſt: and the very like miracles are found aſyet in the Roman Church, as we ſhewed hitherto; therefore the Roman Church is the true Church of Chriſt.

Secondly; Chriſt promiſed the working of miracles to his true Church; but miracles are wrought *Onely* in the Roman Church; therefore that onely is the true Church of Chriſt; otherwiſe no Church of Chriſt is to be found on earth.

FIFTH CHAPTER.

That theſe Miracles are not wrought by the devil, or humane arte, but by God onely.

IF any one can be ſo blinde, and ungodly, as to attribute to Gods enemie the glorie of ſo many eminent miracles which are wrought among Chriſtians above the force of nature: let him, I pray, reflect that by this anſwer he deſtroyeth aſwell the ancient miracles of *Chriſt*, and his *Apoſtles*, as thoſe of the Catholick Roman Church. And as the Jewes without any reaſon objected unto Chriſt that he chaſed devils *in the power of* Luc. 11 *Belzebub prince of devils*, onely thereby to contradict his doctrine; ſo can you with noe other ground accuſe the like miracles done in the Roman Church, then meerely to gaynſay her doctrine, which otherwiſe you muſt graunt to be from God by vertue of divine miracles.

I pray tell me, if you had been preſent when S. Peter entring into the Church of Jeruſalem, ſayed unto the lame man, Act. 3. *In the name of Jeſus of Nazareth* Act. 3. v. 7. *ſtand up, and walke*, would you preſume to ſay that this miracle was done by power of the devil? What reaſon then can you have to deny the like miracle, to proceede from the hand of God, which you ſee, or hear to be now wrought publickly by a perſon eſteemed by all to live a good and holy

holy life, and that by pronuncing the ſame words, *In the name of Jeſus of Nazareth.* Neither was that miracle of S. Peter then mentioned in Scripture, for at that tyme Scripture was not as yet written; and now of that, and many other miracles you will onely finde recounted in Scripture, that ſuch cures were done, but you will not finde added to each of them that thy were not wrought by power of the devil, yet noe ſincere Chriſtian did ever dare ſay that thoſe were workes of the devil.

Secondly, the cauſe why the devil ſhould work all theſe miracles in the Roman Church, according our adverſaries, is noe other then to induce people into this Religion, and to retaine them in the ſame under his owne yoke and ſlaverie. But I queſtion them, whether they who live in the Religion of the Turkes, or Jewes are not alſo under the yoke and ſlaverie of Satan, as being in a moſt falſe and ungodly profeſſion. Why then is he not able to performe among them ſuch miracles as you allow him in the Romã Church, thereby to induce ſoules to thoſe impions Sects, where they ſhall be more aſſuredly damned, then among Roman Catholicks who beleeveth in Chriſt, and by acknowledgment of the moſt parte of our adverſaries, can attaine to Salvation. Moreover, you can not denie that the Arians, Pe-

lagians, Manichees, Donatiſts, and the like, were moſt damnable Hereticks, contrarie to the doctrine of Chriſt, and out of the way of Salvation: yet the devil did not favour theſe with the credit and renown of miracles, but let them utterly periſh, wheras he might ſupport and eſtabliſh them with the glorie of innumerable miracles to his great advantage, which aſſuredly the devil had not neglected if the working of ſuch famous miracles, as we ſee in the Catholick Church, did lye in his power.

Conſider alſo ſeriouſly among ſo many contrarie Sectes of this preſent age, which can not be all in the Church of Chriſt, why the Roman Church onely is choſen out to be aſſiſted by miracles: and you will eaſily finde this not to happen by favour of the devil, but by vertue of the promiſe of our Saviour, that ſuch miracles as he wrought, ſhould be alſo for the future performed in his holy Church. Mat. vlt.

Thirdly, it is well knowen that Romain Catholicks are ſworne enemies to all compacts with the devil, to all withcraft, ſorcerie, or magick artes; and how in their bookes, and confeſſions theſe are accounted deadly ſinnes, to be avoyded under paine of eternall damnation. Moreover it is evident to the world how ſeverely their Canon and Civil lawes proceed againſt all ſuch crimes,

and

and how rigorouſly they are puniſhed, even by paine of death and fire in all Catholick countries. Nay the hate of Catholicks againſt the leaſt colour of ſuch communication is ſoe haynous that by their Paſtors and Prelats they are ſtrictly forbidden even to read, ſell, or retaine any bookes treating of Magick, ſorcerie, iudiciarie aſtrologie, or of any other arte which containeth any expreſſe or ſecret pact, covenant, or familiaritie with the devil. Out of which it appeareth cleerely how frivolous it is to ſay, that miracles done by Catholicks proceed of any healp or aſſiſtance of the devil, whoſe favor and familiarity is ſoe haynouſly deteſted among them, and eſpecially by ſuch pious and exemplar perſons as work, or receave the benefit of miracles. Iudicis l. proh. Trid. regula 8. & 9.

Finally, it is the cuſtome and practiſe among Catholicks, for receaving of any miracle, formerly to diſpoſe themſelves by holy workes of repentance of their ſinnes, prayers unto God, almes to the poore, confidence in Gods aſſiſtance. You may judge if theſe godly workes are not rather meanes to chaſe away the devil, then to obtaine his healp or favour.

As for the ſecond parte; to ſay that the miracles publiſhed and recorded among Catholicks are fained by humã arts and inventions,

is a very sleight imagination: for you may be pleased to consider that Catholicks never use to give out for miracles any effect that can be performed by human arte, but onely such thinges as are found to surpasse the ordinarie reach and power of nature, as the raising of the dead, the curing of some incurable sicknes; or whē the cure was soe suddain that by the acknowledgment of Doctors it could not be naturally performed in so short a time. It is therefore evident that humā artes or inventions can not performe these thinges which are above all power of human arte. And if these miracles could be attained by human meanes, doe you thinck that Jewes, Turkes, and other Sectes soe long time should be destitute of the glorie of miracles who want noe human power, artes, or inventions to advance the honour, and credit of their Mahomet, or other false doctrines.

Secondly, many of these miracles were done in presence of many thousands; the rest were examined by Ecclesiasticall and Civil Magistrates, sworne witnesses were produced, most prudent and learned Persons did examen whether they were such as might proceede by any delusion of the devil, or force of nature, otherwise they are not approved as miracles. Of these if you say that nevertheles they are forged, or falsified you may averre in like manner that all publick instru-

instruments are falsely forged though they be signed with hand, seale, and witnesses; and likwise that all sentences hitherto prononced in Court are falsely and erroneously declared: for as the aforesaid, soe the verity of miracles was duely examined, and authentically approved.

Aug. de civit. l. 10. c. 18

Finally, the same answear which S. Augustin gave unto the Pagans denying the histories of auncient miracles, may give you full contentment in our present purpose, to-wit, if it be lawfull without reason to denie the miracles which are recorded of former tymes, that in like manner all beliefe and credit of bookes, and histories must utterly perish, and consequently that our Faith, which by writing we receaved from our Ancestours, must loose all credit, and come to nothing.

Take I pray the premises to your serious consideration, as you love your owne salvation, and certainly you will frame this conclusion. The glory of all these miracles can not in any reason be attributed to the devil, or human invention. Therfore they must proceed from God alone, declaring hereby to the world his owne true Church and Religion.

THE

THE SIXTH CHAPTER.

That God preſerveth in the Catholick Roman Church ſome perpetuall, and publick miracles, wherby the Oppoſers are rendred unexcuſable.

IT is moſt certaine, that God of his parte, is moſt deſirous that the world, ſhould be ſaved, who to that end ſent his onely Son to ſuffer death for the Salvation of mankinde. Out of which cleerely followeth, that God is not willing to hide his true Church from the eyes of the world, without which ſalvation can not be obtained: and therefore his will is, that it may be eaſily known and conſpicuous unto all that ſincerely looke after the ſame. To which end his Divine Providence is pleaſed to preſerve in his holy Church the luſtre and glory of ſome publick and perpetuall miracles, which may guide and direct every one to finde out that onely Religion wherin he muſt be ſaved. Wherof I will heere repreſent a few, which I hope willbe unto the Reader both pleaſant, and profitable.

The perpetuall miracle of Laureto.

Laureto. Caſt I pray your eyes, even this very day, upon the publick and perpetuall miracle of Laureto, where to the view of the world is expoſed

expoſed the ſacred Chamber where the Angel Gabriel declared to the B. V. Marie the Incarnation of the Sonne of God; and in the Church wherin it remaineth thouſands of publick monuments and teſtimonies of miracles wrought there continually by the hand and power of the Almighty. Though the very tranſlation of that ſacred Chamber to Laureto, is ſuch a famous, perpetuall, and powerfull miracle, that it ſhould be ſufficient alone to ſhew unto the world the true and elected Church of God. Of which admirable worck, and one of the moſt glorious on earth, that you may be more particularly enformed, you are to know by moſt authenticall relation, and witneſſes publickly recorded that in the yeare 1294. the aforeſaid Houſe of Nazareth was firſt tranſported by Angels from Paleſtina to Slavonia, when the Infidels did wholy profane the holy Land, ſo that few Chriſtians did remaine there worthy of enjoying ſuch a pretious treaſure. And that the miracle may become evident to more perſons and places, the ſame houſe was tranſlated againe by Angels from Slavonia over the Adriatik Sea into Italie, and at laſt placed in the ſeate where it repoſeth at the preſēt, formerly named Laureto, diſtant few dayes journey from Rome. Of which ſtanding our Sauiour of his holy providence

made choice to place openly his first mansion in this world in the custody of his onely Vicar on earth, that none may doubt where to finde Christ his holy Church and habition on earth.

The Inhabitants then of Laureto astonished at such a wonderfull transportation, gave out of hand advertisement therof unto Bonifacius the VII. who was then Pope of Rome; wheruppon by his order, and by commission of the towne, and territorie of Recanati, where this forraine House was found transported, persons of singular wisedome, trust, and fidelitie, were deputed to goe along to Galilæa, and to know exactly whether this was the House of Nazareth. Which being done they found manifestly the extant fundations to answear entirely to the measure of the said house, and the lenght, and largenes, nay the stone, and mortel of the one and the other to agree in all, without the least difference in any parte, accidence, or circumstance. Who being returned with all possible testimony and certification, their relation and proofes thereof were duely and authentically recorded in publick actes, and are as yet in a jundicall forme preserved in the Treasurie of the aforesaid Communitie of Recanati. What I pray can be saied to such a publick and assured miracle? If you deny it, you

may

may as well deny all teſtimonies and publick inſtruments of any towne, contrie, or commonwealth; if you admitte of it, you muſt graunt that the Roman Church is that Religion which God as yet teſtifieth by publick and undoubted miracles. Neither can you be of ſuch a ſtony heart as to denie by word, that which God to this very daie confirmeth by his miraculous workes; ſoe that by continuall experience therof innumerable pilgrimages are undertaken from all Chriſtian countries towards Lauretto, with a perpetuall continuation of divine benefits, and heavenly miracles, wherof whole bookes are written, with publick approbation, by moſt wiſe and learned Authors: wherof you may be eaſily enformed in the hiſtory of *Blondus*, *Leander*, *Eraſmus*, *Mantuanus*, *Turſellinus*, togeather with the teſtimony of Kinges, Princes, Commonwealths, and of the whole Chriſtian world.

The blood of S. Ianuarius.

Secondly, In the famous citie of *Napels* is allwaies extant a perpetuall miracle at the ſepulchre of the glorious Martyr *S. Januarius*, where a parte of his blood theſe many hundred years is kept in a viole, hard and drie, without any motion; but as ſoone as it is placed in the preſence of the Reliques of Napels.

his ſacred Corps it beginneth preſently to move, and boile up, as if it had been ſhed the ſame day, to the perpetuall admiration not onely of that citie, and countrie, but alſo of forraine Nations, who acknowledg this a moſt divine miracle, perpetually conſerved by Gods powerfull hand in his holy Church. This, with many other particular miracles at the ſaid Sepulchre are dayly exhibited to the eyes of infinite multitudes reſorting for trading to that famous Citie. Soe that every one may eaſily ſee there the true Church, where God honoureth his Saincts with the favour of his perpetuall and publick miracles, being it is well knowen to all that true Sainctity can not be without true Religion.

S. Iames at Compoſtella.

Thirdly, At *Compoſtella* in Spanie, where the Reliques of S. James Apoſtle are honoured, the working of continuall miracles, and heavenly benefits is dayly teſtified by the very multitude of Pilgrimes reſorting thither from all partes of Chriſtendom: being therto provoked by experience of the ſupernaturall benefits receaved by ſoe many in that holy place. Theſe benefits in all ages to this day are ſoe many in number that the holy Biſhop Calliſtus and other Hiſtorians, hath written whole Volumes of the miracles

cles of that place. Among which it is well knowen, and recorded by Sampirus Biſhop, who lived the ſame tyme, how againſt the Arabian Infidels who demoliſhed the whole cittie of Compoſtella, the Church onely was wonderfully preſerved, and the whole armie without any human healp entirely deſtroyed. And formerly in the yeare 844. the Sarazens with a huge army being reddy to overthrow both nation, and Religion, S. *Iames* appearing to the King Ramirus wiſhed him, after his little army had beene prepared by Confeſſion, and holy Communion, to proceede againſt the enemie, which being done, the Saint was ſeene by all a horſeback, bearing a white flag, going before the army, wherby the enemie by divine power was entirely defeated, and ſlaine to the number of ſeaventy thouſand men. All which remaineth alſo teſtified by a publick Inſtrument of the aforeſaid King. And againe in the yeere 1037. the like miracle was performed by aſſiſtance of the aforeſaid Saint againſt the Moores; for which Fernandus then King of Caſtella in perſon did render publick thankes at Compoſtella. The like heavenly favours in other former tymes were beſtovved by the ſame Saint, as namely in the yeare 968 when the North-mans waſted Galicia and Compoſtella, their armie was ſuddainely deſtroyed under

Baron. ann. Chriſti 835.

Baron. an. 844.

968

the conduct of S. James, who visibly appeared standing for the defence of that holy place where his sacred Reliques are honoured. These are generall miracles done in sight of whole multitudes and armies. The other particular miracles continually wrought at Compostella are soe many in number that Baronius and other Authors nameth that holy place, a storehouse of all sortes of miracles.

The sacred Viole in France.

France. Fourthly, In France is perpetually extant the sacred and admirable Viole of S. Mary Magdalen, where is preserved the pretious Blood gathered by her at the passion of our Saviour, which blood yeerely on the very day that our Saviour suffered, after the reading of the passion, boyleth up within the glasse, to the perpetuall astonishment of many thousands who yeerly beholdeth with tender devotion this evident miracle, allwaies continued by Gods powerfull providence in his owne holy Catholick Church. Besides the common testimony of the Nation, you will finde this recorded in the Ecclesiasticall Historie of Spondamus an. 1247. who also in person viewed this Viole in the Church of S. Maximin; as also the learned Sylvester *in Rosa aurea fer. 5 p. pent.* who particularly examining the Inhabitants found

found the matter without any doubt to be be according as we have heere recounted.

Other publick Miracles.

Fifthly, Passing from France into Flanders you shall finde a long continuation of publick miracles in the place called *Montaigne*, by the wonderfull Image of our B. Lady, whose History is written by the renovvned Lipsius and other grave Authors. For this cause it is frequented with dayly resorte not onely of neighbouring lands, but also of forraine countries, which are eye witnesses of the wonderfull works of God in this place: wherof a great parte is authentically recorded in a particular booke written by the aforsaid most learned and famous Lipsius and by other ensuing Authors. Flanders. montaigne B. V.

In the citty of Brussels also, from the year 1369 is allwaies to be seen a publick miracle of the three bloodie Hoastes which begun in this manner. One of the chiefest Jewes then living in Brabant, named Ionathas, hired for a summe of mony an other Jew who was then lately christened and named Iohn, to steale for him out of some Church the Pixe with the holy Hoastes kept in it, according the custome. This was obtained, and the hoastes at divers tymes laughed and abused in the meeting of the wicked Iewes. At Brussel B. Sacr.

last

laſt upon Goodfriday, as the Chriſtians aſ-
ſembled themſelves to honour the paſſion
of our deere Saviour, ſoe theſe perfidious
Jewes at Bruſſels met together in their Sy-
nagogue to uſe all iniurie, and horrible
blaſphemie againſt theſe ſacred Hoaſts in de-
ſpite of Chriſt and Chriſtian religion: in ſoe
much that they foyled, and pricked them
with their knives and daggers in a moſt fu-
rious manner. Wherupon bloud moſt won-
derfully iſſued aut of the ſacred hoaſtes,
with ſuch a fraight and aſtonishment
of the Iewes that they fell dovvne to the
ground. But recovering their ſtrenght with
much feare and trembling, they reſolved
to hire for money a certaine Chriſtian wo-
man, but a Iew borne, to convey thoſe bloo-
dy Hoaſts to the Iewes of Colen. But be-
hould the night following benig ready for-
the iourrey, ſhe was admoniſhed by an Angel
to deliver the Pixe to the Curate of the Cha-
pel Church. Which being done in preſence of
two other Prieſts, and the matter benig
rendred publick, and duely examined, there
came in Proceſſion the Biſhop and Canons,
the Duke of Brabant, his vvife, and Nobles,
and all the people to the Chapel Church to
tranſlate from thence thoſe ſacred Hoaſts to
the great Church of S. Gudula; vvhere to
this day they are openly ſhevved vvith their
bloodv vvoundes, and honoured bv davlv

concourſe, and manifould miracles among which an Engliſh woman named Margaret Jeſope who for many years was lame, having one legge more then halfe a foote ſhorter then the other, in the yearly Proceſſion of theſe miraculous Hoaſts was in an inſtant perfectly healed, as it was then teſtified and duely recorded.

The like I may recount of publick miracles perpetually continued in many other places, alſoe in our Kingdomes of England and Ireland, if the condition of theſe tymes would permit them to be made as well publick to all, as they are beneficiall to many.

But to conclude, I muſt not paſſe over how in this our age God hath enriched the number of perpetuall Miracles by the continuall incorruption wherin God preſerveth the body of the holy S. Francis Xaverius above all force of nature from the year of his death 1552 unto this preſent day. Soe that above à hundred yeares his limmes remaine entire, his fleſh faire and read, his ſkin white, his colour lively, wanting nothing but lyfe onely: moſt wonderfull unto the world not onely by this perpetuall incorruption of his body, but alſo by the glorie of innumerable other miracles dayly obtained by his interceſſion, and ſacred Reliques. It pleaſed Gods mercifull

Xaverius corps incorrupted.

 provi-

providence to make alſo theſe Partes where I live, partaker of theſe heavenly benefits, by occaſion of a parcel of the right arme of this incorrupted body of S. Xaverius, expoſed in our next neighboring citie of *Mechlin*, where we ſee by vertue of theſe Reliques ſo many wonderfull cures and benefits graunted by God beyond the force of nature, that I can not omit to make my owne Countrie partaker of this heavenly treaſure, for the encreaſement of her ſpirituall comfort, and advancement in that ancient Religion, which we ſee alſo in our preſent daies rendred ſo illuſtrious to the world by the niew miracles, and heavenly benefits of the glorious Sainct Francis Xaverius.

MIRACLES AND BENEFITS *OBTAINED* BY THE RELIQUES OF SAINCT FRANCIS XAVERIUS, EXPOSED AT MECHLIN In the Church of the Society *OF JESUS.*

SEVERAL ADVERTISMENTS.

FIrſt, the Reader may take notice that theſe divine favours which I ſhall recount in the firſt parte of the enſuing relation, are duely approved as abſolute Miracles by the Prelats of the holy Church, under whoſe reſpective juriſdiction they have been acheeved. In the ſecond parte ſhall follow other di-

vine Benefits which are not propoſed in equall degree of publick authority with miracles which hath receaved their abſolute and finall approbation in that kinde. Though theſe alſo before they are permitted to be publiſhed as divine Benefits were ſtrictly examined by perſons qualified in Eccleſiaſticall dignity, or in the care of ſoules; and whoſe credit is above all exception, being heerto choſen and deputed by the commiſſion of moſt Reverend, and Illuſtrions Prelats, or of their generall Vicars. Theſe Commiſſioners according their office have punctually cauſed the parties examined to take their oth of declaring the truth: then they framed lawfull inſtruments of their depoſitions: theſe have been ſubſcribed firſt by thoſe who receaved theſe divine benefits, then by ſkilfull Doctors, Surgeous, and other witneſſes who could have knowledge of the matter: and at laſt the Commiſſioners confirmed all by their proper ſubſcriptions. And after theſe proceedings the matter was againe viewed and approved by the forſaid Prelats before they have ordained to have them printed and publiſhed. All which I can ſhew out of their authenticall inſtruments when it may be required.

Secondly, you may gather out of the premiſes that the certainty of ſuch matters as I am

as I am to relate heerafter is not onely grounded upon the credit of hiſtoricall verity, but is alſo juridically declared by lawfull authority, and competent Judges and depoſed by ſworne witneſſes. Soe that you will finde no ſentence, in any Courte, pronounced with more rigour, and exact examination, then theſe have paſſed before they receaved the authenticall approbation of divine benefits, according as it is ordained in the Catholick Church, which alwaies eſteemeth all ſecurity in this matter to be of very high importance.

Thirdly, it is to be obſerved, that though among theſe wonderfull cures ſome are graunted ſuddainly, and ſome not ſoe ſuddainly, this is nothing different in the nature of divine benefits: being theſe alſo are found to be ſuch cures as could not in that ſpace of tyme be performed by the force of nature, all circumſtances being duely conſidered. For example, if a wound be abſolutely incurable, it is as wonderfull to heale it in eight daies, as in one day: nay, if a wound be ſuch that its cure naturally requireth no leſſe then eight weekes, if by prayer to God it be cured in eight daies, no man can doubt but the cure is ſupernaturall, for that is abſolutely ſupernaturall which can not be performed by nature. Though the Prophet Elizeus

revived not ſuddainly the childe of the Sunamite, but by applying his body unto him three ſeverall tymes, and though then the childe gaped ſeaven tymes before he came to perfect lyfe, yet the matter is never the leſſe to be eſteemed miraculous.

And when Chriſt cured the blinde he reſtored not his ſight unto him ſuddainly but by degrees, when firſt he could but imperfectly ſee men walking like trees, yet this is no leſſe perfect then the reſt of his miracles. Which manner of graunting heavenly favours is often uſed by the divine goodnes, that by delaying the benefit he may provoke the patient to greater confidence, and further conſtancie in prayers and good workes, to the greater advantage not onely of his body, but alſo of his ſoule: for there is noting more often commended by our Saviour to this purpoſe then firme confidence, and perſevering conſtancie in knocking at his heavenly doore for obtaining his divine favours.

For this cauſe it is an uſuall practice in the holy Church, for receaving of God, his extraordinary aſſiſtance, to undertake a *Novene* to the aforſaid end, that is, a continuall devotion of nine daies in prayers, and prous workes, to the honour of God and his holy Saincts to whom the partie taketh his recourſe. For by perſevering in this

this pious exercise confidence, and constancie is more and more encreased, which is a disposition commonly required for gayning these heavenly favours: and heerby the party rendreth himself more worthy to receave of God these supernaturall benefits, for which at the beginning he was not sufficiently disposed. As it is found by manifould experience of those who by practise of this devotion receaved of God most wonderfull cures and benefits where all human healp was despaired.

Fourthly, That the invocation of Saincts in their sacred Reliques is a most powerfull and usuall meanes for obtaining of God these heavenly benefits, is a matter soe manifest in the Church of God, that noe person can deny this, and remaine in the beliefe of the ancient and *Primitive* Church of Christ, which cleerly embraced, practised, and professed this doctrine. As for the ould Testament, it is well knowen that by touching the dead bones of Eliseus, the corps layed in his Sepulchre was restored from death to lyfe, as you will finde related in Scripture in the 2. booke of Kings chap. 13. in London edition. And that in the new Testament by the handkerchiefs of S. Paul many infirmities were miraculously cured, Act. 19.

The same is manifest in the Reliques of the

the Saincts which followed the tyme of the Apoſtles. S. Juſtinus a glorious Martyr of the primitive Church about the yeare of our Lord 150. teſtifieth cleerly that in his owne tyme the Sepulchres, and dead Corps of Martyrs did frec many from the devil, and cured diſeaſes which by human arte were incurable, as you will finde recorded by him *quæſt.* 8. *ad Orthodoxos.*

lib. 10. ep. 85. S. Ambroſe who lived in the third age after Chriſt is both author and eye witnes of the Miracles done by the Reliques of S. Gervaſius and Protaſius who ſuffered Martyrdom under Nero theſe are his wordes in his 85. Epiſtle. *You have knowen* (ſayeth he) *nay you have ſeen many diſpoſſeſſed of devils, many others when they touched the Garments of the Saincts delivered from their infirmities &c. How many garments are caſt upon the moſt ſacred Reliques that by touching them they may receave the vertue of curing infirmities.* You ſee the teſtimony of this glorious Sainct and Doctor of the primitive Church concerning the vertue of Reliques, whoſe ſainctily, and authority is acknowedlged by all Chriſtians.

Serm. in Julit. S. Baſilius the Great declareth how the Corps of S. Julitta in his owne tyme was much honoured and placed in the prime ſeate of the Church, by whoſe coming to that place there iſſued out of the earth mira-

miraculous water, which unto the ſick yeelded health, and comfort. Many other miracles wrought by the Corps and Reliques of Saincts you will finde cleerly aſſerted by S. Cyrillus Catecheſi 18. By S. Gregory Nazianzen in his Invective againſt Julianus for abuſing the Reliques of Saincts. By S. Hierom in his Epiſtle againſt Vigilantius, where he defendeth the honour and vertue of the ſacred Reliques of ſaincts againſt this Heretick, ſheweng this to be the learning, uſe, and practice of the whole Catholich Church in his tyme, who lived in the primitive Church, as all the reſt above recounted.

Noe Chriſtian will deny that the moſt learned S. Auguſtin was a glorious Sainct, and Doctor of the primitive Church, that he profeſſed the true doctrin of Chriſt, and conſequently if he honoured the Reliques of Saincts, and accepted of their divine and manifould miracles that they muſt be certainly honoured and embraced. This glorious Doctor wrote a whole Treatiſe of miracles done in his owne tyme alſo by Reliques of holy Saincts lib. 22. de Civit. cap 8. Where he recounteth firſt the Miracle done by the Reliques of S. Gervaſius and Prothaſius in theſe wordes: *The Miracle which was wrought at Milain during our abode there when*

the blinde man was illuminated might easily come to the knowledge of many persons, for the citie is great, and the Emperour was there at that tyme, and the matter was performed in the testimony of innumerable people running towards the Corps of the holy Martyrs Prothasius and Gervasius.

And having related many other Miracles of which he was also witnes, he writes that when the Bishop Projectus caried the Reliques of the glorious Martyr S. Stephen, a blinde woman craved earnestly that she may be lead towards the Sacred Reliques, and having receaved the flowers which touched them, and applying them to her eyes, she presently receaved her sight to the amazement of those that were present.

And in the same Chapter this most learned Doctor of the primitive Church testifieth of divers other cures, of the same sorte and nature with those which we are to relate, which he witnesseth within his owne diocese to have amounted to the number of seaventy.

The Reasons why God is accustomed to worck miracles and heavenly favours chiefly by the Reliques of Saincts are manifould. First, to preserve among Christians a lively faith, chiefly of the future resurrection of our dead bodies, that seeing God to bestow such wonderfull favours

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by vertue of the dead bones, and aſhes of his Saincts, we may eaſily beleeve that he ſhall alſo miraculouſly reſtore theſe bones and aſhes to lyfe againe, and preſerve them in everlaſting glory and immortality.

Secondly, becauſe the bodies of Saincts were united to thoſe bleſſed ſoules which are moſt deerly beloved by God, and raigneth with him in heavenly glory, wherby the bodyes which contained ſuch bleſſed ſoules are alſo worthy of honor, according as the Apoſtle ſayeth 1. Cor. 6. *know ye not that your members are the temple of the holy Ghoſt.*

Thirdly, becauſe in graunting ſuch benefits by the Reliques of Saincts God ſheweth how much he is willing to honour thoſe members which honoured him, and were inſtruments of advancing his glory. Therby to encourage the living to follow the examples and vertues of the Saincts, as they partake of their favours and interceſſion, which they finde by experience to be ſo higly regarded by the divine goodnes.

Fourthly, To declare that the lyfe, doctrine, and Religion of theſe Saincts was his owne true Faith, and moſt acceptable unto him, and that by vertue of it they have obtained eternall ſalvation, to the great comfort of thoſe who are of the ſame profeſſion, and inſtruction of thoſe who run a

contrary way. For we can not have a more assured token that one lived in a true Religion, then that God approveth his lyfe by divine miracles.

Lastly, to shew unto devoute Catholicks what powerfull Patrons they have by God in all their necessities; that they may heerby learne to raise their hearts and hopes to heaven, and when human meanes are despaired, to have their recourse to divine assistance.

A MIRACLE IN THE CURE OF *A long and hoorrible Frensie.*

IOhn Gommarts in the citie of Mechlin sonne to Iohn Bouchere, and Sara Disson, being 18. yeeres of age was seased with a most strange Frensie from the beginning of November untill Christmas: and though for the space of eight daies he seemed to have a little ease, yet during all this tyme he never had the use of his senses, nay at last he was taken with such a vehement furie that three strong men were not able to hould him fast. Wheruppon his afflicted mother was constrained to have him tyed to his bed hand and foote with strong cordes,

des, and chaines of iron. Being thus bound, he was afflicted with ſuch horrible convulſions, aud cryes, that he moved pittie to all that were preſent, and chiefly to his diſtreſſed mother, who endeavoring by all poſſible meanes to aſſuage his diſeaſe, and horrible paines, found therto all her remedies to be quite unprofitable.

The Phiſitian who aſſiſted the patient ſeeing this evill to ſurpaſſe the reach of his arte, adviſed the mother to emplore healp from heaven: which ſhee hath done at ſeverall tymes, and procured other benedictions, but to no effect. Untill ſhee was adviſed at laſt to take her recourſe to the aſſiſtance of the holy S. *Francis Xaverius* in his ſacred Reliques expoſed in the Church of the Society of JESUS in the ſame citie of Mechlin. Heerupon ſhe preſently made a vowe unto this great Saint of receaving yeerly on his day the holy Communion, and of procuring the day following a Maſſe with the burning of a waxe candel to his honour.

Coming therfore according her promiſe into the Church where the Reliques are expoſed, and lifting her hearth to this great Saint ſhe conceaved a firme confidence that he who wrought ſoe many Miracles repreſented in that place, would alſo have pitie upon her diſtreſſed ſonne. Then ſhe

caused the masse to be celebrated by a secular priest in honour of this Saint: during which shee feeled interiourly a most extraordinarie repose, and singular ioy, Saying in her heart, O Lord, should then my sonne be cured, being I feele my heart soe at rest?

The masse being ended presently she returned home, and found at that instant her sonne in perfect health, and entirely cured of his Frensie, saying unto his mother upon her entrance, Give me meate, I die of hunger. Which being given, he tooke his refection with very good appetit, with exceeding ioy and amazement of his mother: the more that during his sicknes scarce had he tasted any vitles, and in fiueor six dayes before nothing at all. Then he desired his mother to make loose his cordes and chaines; which benig donne, he clad himself without the assistance of any, sate by the fire and discoursed with his Mother without the least signe of his former madnes, he slept the whole night, and remained entirely cured.

Remarke heere how such a long and horrible infirmity, without hope of human remedy, was soe suddainely, and soe perfectly cured during the tyme of one Masse; with astonishment of the whole towne, and namely of the Doctor of Physick who left him in the mor-

morning in a moſt miſerable condition, and found him in the afternoone wholy ſound, and entirely reſtored: ſoe that he went the next day to the Church of the Society to render thancks to God for ſuch a favour receaved by the interceſſion of the glorious Sainct *Francis Xaverius*. All which is authentically examined, and approved as a divine Miracle under the hand and ſeale of the moſt Illuſtrious Archbiſhop of Mechlin.

The Miraculous cure of a long and Wonderfull Sorcerie.

JAquelin Binnebeeck aged 35. yeares was tormented with a languiſhing diſeaſe the ſpace of foure yeares, during which tyme having done many expenſes upon divers Phiſitians ſhe found noe kinde of remedie in any naturall medicines. Therefore ſhe deſired to be exorciſed, which was done by perſons of divers Orders, who judging her to be bewitched applied unto her divers Reliques and other bleſſed thinges, by vertue wherof ſhe caſt out of her body lockes of haire knotted like roules the one within the other: alſoe divers pieces of a great knife, a quantitie of nailes great and ſmale, about tow hundred pinnes, ſeverall pieces of glaſſe, and of brike, and of the ſhelle of a ſnaile, and other like ſtuffe: moreover

reover a little key of a cabinet, and a fisher hooke, and an other piece of yrou half a quarter long, and thick as a little finger,

In all these horrible miseries, finding noe kinde of ease or remedie, upon the second day of Christmas she was adivsed by a Devote named Margaret Gilles to implore the assistance of that great ad miraculous sainct *Francis Xaverius*. Wherupon she made a promise to kisse thrice his Reliques, and to visit them nine dayes, with pourpose to procure afterwards a Masse for thanckes, to communicat, to offer a figure of waxe, and to light three tapers to his honour. After which promise she conceaved a very ardent desire to kisse the said Reliques with hope that by touching them all these sorceries should be vanquished.

The same day which was the first of the Novene or nine daies formerly promised, shee cometh towardes these sacred Reliques accompained with two others fearing she may not approach them by reason of her weaknes, convulsions, and bealching which could be perceaved by all that were in the Chapel. Notwithstanding all this, and the resistance she feeled from the infervall enemie, at last she kissed the sacred Reliques presented unto her by the handes of a certaine father of the society. Againe

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the second day with lesser difficulty, and againe the third day with greater facilitie she performed the same devotion. Soe that in the end of her Novene she was perfectly restored to her former health, and entirely delivered from her weaknes, sorceries, and convulsions, which to that time were soe long and vehement, as I have hitherto declared.

After obtaining this benefit, she was seased with a strong alteration, which caused her to remember that she had not duely performed her former promises to her benefactor, wherupon she instantly made a vowe to betake herself without delay to the holy Communion, and to offer the figure of waxe in acknowledgment of her cure. Which being done she feeled never since the least motion of her sicknes, sorceries, or other most grievous infirmities, by which she was for the space of foure yeares and more, continually oppressed. All which is duely examined and approved as the aforesaid. *And all the same examinations were was observed in all the ensuing relations, according the practise which I formerly exposed in the first advertisment.*

Corrupt Ulceres in the legges for 9. yeares wonderfully cured.

REinier Thys a farmar dwelling at Waever neere Mechlin, had for nine yeares a

moſt grievous accident in both his legges, which engendring many ulceres cauſed ſuch vehement paines that he could not performe his ordinary functions.

After having uſed all ſortes of remedie, and finding none that may eaſe his paines: it happened that a Father of the Societie adviſed him to take his recourſe to the Reliques of *S. Xaverius*. By this adviſe the patient conceaved a firme confidence, and promiſed unto this Saint (in caſe by his interceſſion he ſhould be cured within eight dayes) to viſite his ſacred Reliques, to confeſſe and communicate, and to offer two ſmal legges of waxe as an acknowledgment of his cure.

The eight daies being paſſed the Father coming to viſite the patient found him perfectly and entirely cured of thoſe grievous ſoares, for which noe human remedie was found for the ſpace of nine yeares. Hereuppon the Father warned him to fulfill his promiſe unto the Saint by whom he receaved this ſupernaturall benefit; which he promiſed to performe Sunday next following. But afterwards by negligence, ingratitude, or oblivion enioying ſtill the benefit of his heath, and caring not to render due acknowledgment unto his benefactor, within the tyme of two or three weekes he was ſeaſed with a pleuriſie, which

which tooke away his lyfe, deplering in the houre of his death that according his promiſe he came not to render thankes for the former benefit, which allwaies continued ſoe perfectly, that no marck of his ulcers remained; as by oth is withneſſed by thoſe who cloſed him in his coffin.

An admirable cure of a body covered over With running Soares.

IOhn de Rogere ſon to Martin Rogereſeaven yeares aged, for the ſpace of three or foure moneths had his body wholy covered with extreame ſore Ulceres, ſoe that he could not be touched without paines, nay the very bed, and the linnen ſticking faſt unto his ſoares, were unto him an extreame torment.

His uncle Peter de Regere in the citie of Mechlin, having pitie upon the ſad diſpoſition of his nephew, ſpared nothing that may availe to his cure. But having found noe healp in the endeavours of Phyſicians he addreſſed himſelf to the holy *S. Xaverius*, praying him earneſtly to caſt his charitable eyes upon the affliction which he ſuffered by the ſad condition of his nephew. To obtaine of him this benefit he cauſed a taper to be lightened before his Reliques, morover to honor God in his Saint, he offered with his familie one Communion, and

purposed for a whole yeare to say his Beades in honour of the Saint, perswading also his family to honor him during their lyfe, and to say one decad dayly to his owne intention. He caused also the patient to goe honor the Reliques, and to confesse, being he was not as yet capable of Communion.

This being done as aforesaid, the patient begun instantly to feele such extraordinary ease of his paines and sickness, that within the Novene (which was then celebrated in honour of the Saint in the Church of the Society) he found himself restored to perfect health, and his bodie entirely cleansed of all those running soares, by which it was formerly covered for the space of three or foure moneths, to which all this tyme was applied in vaine all care, and healp of human remedies. All which the parties testified with great astonishment, and tender affection of gratitude to God, who honoured soe gloriously the merits of his holy Saint.

A long Blyndneße miraculouſly cured.

ANne van Bael native of Antuerp 17. yeares of age was troubled for the space of ten yeares with the falling of humors upon her left eye, which growing dayly more and more dangerous, at last three yeares agoe she lost wholy the use of

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that eye, which was accompanied with a worſer accident, her right eye being covered with two large ſpots, ſoe that ſhee became wholy blynde.

Her aunte Mary Bernarts moved with compaſſion applied all her andeavors to finde ſome remedie for her cure. But finding noe healp in human medicines tourned her hopes towards the bountie of *S. Xaverius*, being enformed that by his aſſiſtance very many were delivered of their long and troubleſome diſeaſes in the Church of the Society at Mechlin. By her perſwaſion her niece betooke her ſelf to Mechlin to have her refuge unto the holy Reliques; and promiſed, if ſhe receaved her ſight, to procure a ſolemne Maſſe to be celebrated, and three tapers to be burned: moreover ſhe purpoſed to hear Maſſe for nine dayes to the Saincts honour, beginning from the fourth untill the twelfth day of March.

And behould on the fourth day ſhe begun to feele by experience that her confidence repoſed in this glorious Saincte was not in vaine, for then her liſt eye begun to ſee light, and within the reſt of the nine dayes the two tayes of her right eye did vaniſh away, in ſoe much that ſhe could ſee all ſorte of objects. By which happy ſucceſſe redoubling her hope and devotion,

ſhe added to the former a ſecond Novene, during which ſhe recovered her ſight (of which ſhe was utterly deprived for three yeares) ſoe entirely and perfectly that ſhe could make bonelace, and read any print how ſmale ſoever.

A Rupture of nine yeares ſuddainly healed in an ould man of 65. yeares.

WIlliam Ploegaerts aged threſcore and five yeares was cruelly tormented by a rupture of the Innerine, wherby all the entralls are ſupported, which often ſwelled out to the bignes of the head of an infant. Margaret de Hoogh his wife is eye witneſſe heerof, and Ludovicus van Dael who touched this ſwelling with his owne handes a few daies before he was cured, finding him ſtretched upon the town wales without force or vigour, not able to move himſelf, as he often teſtified by oth. The violence of this evill dayly encreaſing hath ſoe weakned the poore ould man that he became at laſt wholy unable to performe his accuſtomed labour.

Upon the eleventh day of December at night, the falling downe of his evill afflicted him in ſuch a manner, that he thought it would deprive him of his lyfe, proteſting during the ſmart of his paines, that he would

would esteeme himself extreame happy if he could exchange his paines with any death how violent soever it may be.

Among the neighbours who by his pitifull grones were awaked, a certaine pious Daughter moved with compassion, one houre after midnight made a vowe to Sainct *Xaverius* in regard of the patient, and promised to performe the same at the miraculous Reliques in Mechlin as soone as she should perceave the grones ad complaints of the patient to be asswaged. In the morning early she went towards him to be enformed of his present disposition. His daughter named Magdalen answered that he begun te sleepe very sweetly from one a clock aftermidnight. Verily (sayeth this neighbour) upon the very same point of tyme I have made a vowe to the great Apostle of Indies Sainct *Xaverius* for the ease and relieve of your father; and I will goe to performe the same with all speed and fidelitie.

And behould after the accomplishing of this promise William the patient was restored to his health, and afterwards remained soe for two yeares without any incommodity of his former accident. He walked, he went in iourneys, he performed his work with noe lesse facilitie then if he had never been tormented by the afor-

ſaid cruell, and moſt dangerous rupture. And which is moſt wonderfull in one of his age, ſix moneths after this cure he went a foote from Mechlin to Antuerp, and returned alſo a foote the ſame day charged with a heavy pack. Againe ſoone after he went from Mechlin to Bruſſels, and returned entire and ſound the ſame daie in the moſt vehement heate of ſummer. Moreover he declared that ſince his recovery he continued two yeeres his moſt laborious functions of digging, ſowing, ſtooping, and plucking herbes in the moſt could and moiſte ſeaſon of tyme which is wont to be moſt dangerous for rte rupture. And which is more, having climed a high tree he fell a long unto the ground without the leaſt hurt, or ſigne of his former rupture. Though for the whole tyme of nine yeares with the leaſt alteration of could or moiſte weather, or by the leaſt violence of bodie he perceaved allwaies his rupture ad paines to be much encreaſed. Which continued without any hopeof remedy during the ſpace of ſo many yeeres, untill he was healed by the preſent aſſiſtance and interceſſion of this merciu llSainct.

A miraculous cure of a peſtilent fever, and ſtrenght ſuddainly recovered.

THe cittie Breda being infected with the plague which brought a great number

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to their graves: it happened that a farmers wife dwelling neare Balduc, came to Breda to assist his brother who lay sick of the plague. Having performed the dutie of a true sister in assisting and comforting her brother in that dangerous disease, she returned home to her village. Scarce was she arrived to her lodging when she found her self seased with a contagious feaver, which in few dayes tooke her away, and also her husband, leaving after them two sonnes, and one daughter lying in the same sickness, and reduced to extremitie. The daughter named Catharin aged 22 yeeres kept her bed in this pestilent disease from the 26 of July untill the 23 of August: during which time she endured a most vehement burning heate, which so far troubled in her the use of reason, that the Surgeon wholy despaired of her lyfe, who afterwards among other witnesses confirmed by oth this present narration. In the meane tyme none of the neighbours dared come neer these distressed patients for feare of the infection. Yet their good Pastor moved with compassion did not abandon them, having great confidence that by the merites of S. Xaverius he should be preserved from that dangerous infection, and that the sicke also should be restored to their former health. Wherfore in the evening he imparted unto the daughter

the Sacrament of extreme Vnction: and returning ſoone after, he brought unto her an image of S. Xaverius which touched his facred Reliques at Mechlin, and cauſed her brother to preſent it unto her, who was now come to her extremitie, exhorting them heartily to place their confidence in the mercy of God by the interceſſion of that great Apoſtle of India and Iaponia.

Catharin for the ſpace of foure daies lay ſtretched upon her bed without any ſtirring or motion; yet when she perceaved the forſaid Image, she receaved it into her handes, and applying it to her mouth, kiſſed the ſame with a tender feeling of faith and confidence: to which devotion when the Paſtor had ſufficiently incited her, he returned home to his lodging.

Behould heere the mercifull hand of God in his holy Saincts: The day next following, Catharin got up early in the morning without the assistance of any perſon, she clad herſelf, she walked at home freely, and the ſame day she had gon to the fields to bring paſture for her cattle, were it not her brothers had retained her, which the next day she performed. And when the Paſtor came to viſit her, thinking to finde her lying a bed, or in the agonie of death, he was mightily aſtoniſhed to ſee her coming home loaden with a basket full of paſture

which

which she gathered in the fieldes. For which he reprehended her folly in exposing herself so suddainly to the aire, and to the danger of a relapse in such a dangerous sicknes. Catharin having listened with due respect, answeared, Sir be not troubled in my behalf, there is no danger more: The Saint cured me, and restored my strainght since yesterday morning. This miraculous cure is authenticaly approved, as the rest: wherof yow may once see the forme in the following tearmes.

Iudocus Houbraken Chanon of the Cathedral Church of Antverp, and Vicar General of the Dioces of Balduc vacant &c

The relation of this wonderfull cure being testified unto Vs by authenticall Actes, which the Pastor, and Catharin in person, the Surgeont, the two brothers and others of their allied, and neighbours confirmed by their oth, and subscription: We have deputed to the foresaid place a vertuous, sufficient, and learned person, who being there duely enformed in our name, and having examined under oth the said Catharin, he signed the for said relation with his proper hand. And after this, we have also heere examined in Antwerp the said Catharin in presence of her Pastor, and we have found under the same oth that all is performed according the former relation.

The matter being thus averred, we have also receaved the opinion of the most expert Physici-

ans of Tongre, of Bruſſels, and namely of the two prime Doctors and Profeſſors in Medicin, with two others, in the renouned Vniverſity of Lovain, who unanimouſly declared, that this recovering of ſtrenght in ſo short a tyme, was above the ordinary force of nature, and could not otherwiſe be obtained, than by divine favour. And that we may proceede in this important affaire according the Decrees of the Concel of Trent, we conſulted hereupon learned Divines, in preſence wherof we have again examined the aforſaid Catharin. Finally having maturely conſidered the matter in our Lord, after a long and exact information often redoubled, we have iudged fit, as we doe by theſe preſents, that the cure of the ſaid Catharin should be lawfully publiſhed as Miraculous, and as obtained of God by the merites of his faithfull ſervant S. Francis Xaverius, as we doe heerby publish and teſtifie the ſame. Praying God the author of all thinges as he is pleaſed to ioyne the Indian Nations to his holy Church by the preaching, and Miracles of S. Xaverius during his lyfe, that he may alſo voutchafe now in theſe partes to preſerve and confirme in the ſame his faithful flock, and to reduce the ſtrayed by the wonders and favour of this glorious Sainct. In teſtimony here of we have ſubſcribed, and ſealed the preſents with the ſeale of our Office the 19 of March 1664

Iudocus Houbraken

place of the Seale

A BENEFIT OBTAINED IN

The curing of a long and dangerous diſeaſe.

PHilip de Groef ſon to Iames Groef at Bonheid, being thirteen yeares of age, was tormented with a languiſhing diſeaſe for the ſpace of three moneths; which brought him to his extremitie. His father finding that all remedies applied unto his ſon had no effect, feared much that his infirmity was procured by ſome enchantment, and deſired a Religious perſon, paſſing by his lodging to exorciſe the patient: the which he then performed, and to continue the ſame charged alſoe the father to ſend his ſon to their Convent at Mechlin: and benig he could not goe a foot by reaſon of his extreame weaknes, he cauſed him to be caried thither. It ſeemed during his abode there for manydaies that he begun to be eaſed of his ſicknes; but few daies after his infirmitie, maladie, and grievous convulſions encreaſed in ſuch a cruell manner that many of thoſe that were preſent, layed: he was already dead.

It happened in the meane tyme that one of the Society meeting his father queſtioned, why his ſon did appear no more in the Chriſtian doctrine? and underſtanding of his indiſpoſition, he adviſed his father to take his refuge to the aſſiſtance of S. Xave-

rius, to visit his miraculous Reliques at Meclin, and there to hear a Masse in his honour. By this advertisement he conceaved straight a singular confidence in the healp of this Sainct, and promised to betake himself to Mechlin without delay, there to communicate, to procure a Masse to that intention, and if his son could not walk to cause him to be caried thither. Which he also performed, sending his son in a wagin by reason of his weaknes three or foure tymes towards the sacred Reliques

See now the mercy of God in his Saincts; during this tyme the patient is soe recovered of his sicknes that in the end of the Novene he came himself a foote to visit the Reliques, and was restored then to his perfect health, besides some little cough which soone parted, being formerly for three full moneths consumed with a most desperate disease, and brought to extream danger of his lyfe.

A lamenes cured, and a Bloody fluxe of two yeares.

CLare van Bussecom wyfe to Nicolas de Rees aged forty foure yeares, was taken with such a vehement paine in her lift shanke, that she could not walk or endure the least motion, thoug outwardly no hurt or corruption appeared. This grievous paine con-

ne continued about thirteen weekes, and became so desperat that persons of skill in that kinde of disease iudged that no remedy was to be hoped, and that she was to fall soone into a Hectick fever.

Seeing then human remedies despaired, she turned her hopes to God, and to the mercy of S. Xaverius, promising henceforward to addresse all her devotions unto his honor. Whereupon she desired her husband to lead her to the Reliques of S. Xaverius, to confesse, and receave, and implore his healp, where she promised allsoe to visit his Reliques for nine daies, and soe returned home supported onely by her son.

Since that tyme she was eased soe of her sicknes and paine, that without any assistance she went alone to the Church of the Society, and after the Masse, which she promised to hear there during the Novene, she returned againe without the healp of any. And soe from that tyme this patient was perfectly recovered of her dangerous disease, which formerly remained for thirteen weekes without any hope of cure.

The second cure is no lesse wonderfull, this patient deposed allsoe that she was troubled with a bloody flux for the space of two yeares, and that she was allsoe perfectly cured of the same after the forsaid Novene, which she performed allsoe for the

obtaining

obtaining of this benefit, togeat er wit the prayers of her family, which confeſſed and receaved to this end.

A dangerous feavet cured, with other ſtrange accidents

CAtharin Smith aged 17 yeares, daug ter to Iames, and Mary Cuypers dwelling at Antwerp, was taken with a burning feaver, which conſumed her ſtrenght ſo violently that she was confined to her bed the ſpace of three weekes. But this evil was encreaſed with other two ſtrange accidents no leſſe painefull and dangerous: the firſt was a ſore appearing in her lift foote, whic was twice launced, by reaſon of its ſwellinges and inflammations, with two openinges in her heele with great aſtonishment of the Surgeon: the ſecond and more grievous accident was a moſt vehement paine in her right ſide, for which no other remedie was found then to applie a Corroſive unto it, which cauſed an opening of the lenght of a hand to the very bone, out of which flowed great quantity of matter and corruption, into which all her foode was converted. By theſe, and other maladies and paines, continuing the ſpace of ſix moneths, she was ſoe conſumed and disfigured that she appeared rather a carkaſſe then a living body. At laſt the Phyſician gave ſentence

tehce that there was no hope of recovering her former health: and the Surgeon assured that doubtles she should die of that sicknes, (which was attested by othe) and advised she should receave her last Sacraments

The day following it happened that the Relation of the miracles of S. Xaverius at Mechlin came unto the Fathers handes. Wherupon the patient seeing herself despaired of all naturall remedie, tooke her recourse to the supernaturall healp of this mercifull Saint, by promising to honor his sacred Reliques with a Novene, in case she did recover her health by his bountifull assistance.

Behold heere the mercy of God in his Saints. The Doctor and Surgeon coming the next daie to visit her, found in the opening of her side such an alteration that they said with astonishment, this suddain change can not be naturall, it must be some supernaturall and divine operation: though at this time they knew nothing of the precedent promise done to S. Xaverius. Soone after she found herself in such perfect disposition, that the Physician meeting her in the streete, was amazed to see her so entirely cured in few daies, who lay for the space of six moneths in such a pittifull condition beyond the hope of recovery. And the said Physician and Surgeon attested by

oth that this cure ſurpaſſed the limits of human remedies.

A fever cured at Antwerp during a Maſſe offered at Mechlin.

IAne vander Elſt, widdow to Gaſpar Cocx, being 70 yeares of age, was taken with a continual fever ſo vehemently for the ſpace of foure daies that the Phyſician and perſons of experience judged her to be brought ſo low that she may well prepare herſelf for death. Her ſon Gaſpar Cocx Paſtor of the Hoſpital of S. Elizabeth tooke his journey from Antwerp to Mechlin for an other affaire of importance, and alſoe for the health of his mother by the interceſſion of S. Xaverius. He arrived there at eleven of the clock, where he celebrated Maſſe in honor of this Saint, and during the ſame, he perceaved interiour motions encouraging him to addreſſe that ſacrifice, and his moſt fervent devotions to obtaine the health of his mother now reduced to her extremity. Coming to his lodging, and meeting there a coach come from Antwerp, he was at the firſt much frighted, fearing it was to certify the death of his mother, who at his departure was in danger of death. But conceaving hope in Gods mercy returned in haſte to Antwerp, where he inquired preſently of the diſpoſition of his mother.

mother. Being certified that she was alive, and now out of danger, he questioned when did she begin to recover, and he was told that the same day at eleven of the clock the fever forsaked her, wherupon he presently remarked that it was the same houre when he celebrated Masse to obtaine her health by the intercession of S. Xaverius. Soe that since that time she remaineth in perfect health, and in a lively ould-age.

The curing of a dangerous empostume.

WAlter Goysens living at Arschot aged 20 years, in the moneth of October, was taken with a mortall pleuresie, which caused a great swelling in his lift side, with a continuall cough, which daiely consumed him. This empostume in Ianuary burſted inwardly, wherby he continually avoided a great quantity of corrupt matter by his violent coughing, by which he was reduced to such a state that he held himself for lost, without hope of remedy. A certain person touched with compassion, encouraged him to implore the healp of S. Xaverius, and because he could not retaine his name, he gave him an image of this Saint. Wherupon he with great confidence promised to visit his Reliques at Mechlin in the moneth of Iuly, in

caſe he should recover his health by his interceſſion. And ſoe relying onely upon this hope and dayly performing his devotion to this Saincᵗ, he was ſuddainly reſtored to his health and former diſpoſition without the help of any human remedie.

An Eye reſtored to her naturall place by touching of the Reliques

ANne Sebaſtiaens aged about a yeare and a half, daughter to Henry and Catharin de Groot at Mechlin, among other infirmities had thrice het right eye hanging out upon her cheeke. This afflicted much her parents, and finding noe remedy for this miſerable accident, reſolved to implore the healp of S. Xaverius conceaving great confidence that the childe ſhonld obtaine the curing of her eye by touching of his ſacred Reliques. Wherin the favour of God to his holy Saincts did not permit thẽ to be deceaved, for having touched ſeverall tymes the ſaid Reliques, the eye returned wonderfully to her naturall place, andremained alwaies in the ſame: and the childe was alſoe reſtored to perfect health from the reſt of her infirmities

An un-

An unexpected cure of a mortal Fever, and of other infirmities

William Blyterswyck maister of the Requestes and Conceller in the Kings Great Councel at Mechlin, being come thiter from Ruremond to take possession of his Office, was seased with a most dangerous fever which brought him to a very despaired condition. A certaine devoute Gentle woman being informed of his extreme danger went unto his brother then Guardiã of the Recollects at Mechlin, and touched with a singular devotion towards S. Xaverius recounted unto him the manifould niew Benefits of this Saint, and purposed the same day which was the 18 of September to begin a Novene in the Church of the Society for the health of this noble patient. The Physicians also came to the aforsaid Guardian declaring that they had no further hope of curing his Brother, and that he should doe well to betake himself to Lovain and Brussels in all haste to consult there with the most skilfull Doctors, whether any remedy may be hoped. Before his departure he went to the patient and spoke unto him in this manner: My deere Brother, as far as we can remarke to our great griefe, your lyfe is come to such a danger that noe kinde of remedy is found

ſufficient to reſtore your health. Would you not finde it expedient that we take our recourſe towards S. Francis Xaverius, who aſſiſteth ſoe reddily the moſt afflicted in their extreme diſtreſſes. The patient by theſe woordes taking new courage as if they were ſpoken by an Angel, approved preſently the motion, and conceaved a firme hope that he should recover his health by the interceſſion of this Saint. The Guardian alſo cauſed three of his Religious to celebrate for three daies to the honor of S. Xaverius in the Church of the Society: and having ordered all that may be for the comfort of the patient, he purſued his journey for Lovain, and Bruſſels. In the meane tïme his brother begun ſuddainly to feele the effect of his hope repoſed in the aſſiſtance of this Saint; for he found himſelf wonderfully eaſed the very night following by a sweet and unaccuſtomed ſleepe, and being awaked the next daie, feeled not his ordinarie acceſſe, or the leaſt alteration of the Feaver. Of this ſuddain change the Phyſicians were extremely aſtoniſhed, becauſe they expected for certaine to finde him in his burning heate, which was accuſtomed to inflame his blood and gall in ſuch a manner that the violencie of his thirſt ſeemed to devour his entrals, continuing all waies without any releaſe for the ſpace of 25 houres.

From

From that time he begun to recover his ſtrenght, and thenchiefly when the forſaid Reliques were layed on his neck, wherby the heauy and corrupt humors which oppreſſed the patient no leſſe then the fever, vaniſhed away on a ſuddain, and a moſt sweet and pleaſant tranquillity ſucceeded. His Brother being returned, ſtood amaſed at this alteration, ſeeing him ſitte at table, and eating with good appetit, whom he certainly feared to finde in his extremity.

In this manner with aſtoniſhment of all the town was the Counceller Blyterſwyck reſtored to his health before the three dayes of his devotion, promiſed to S. Xaverius, were expired, being formerly more then ſix weekes oppreſſed with ſuch a heavy and dangerous ſicknes, forſaken by the Doctors, and deſpaired by all. In acknowledgment of this heavenly benefit his brother the Guardian aſſiſted by the Religious of his Order, celebrated a ſolemme Maſſe in the Church of the Society. And the Counceller Blyterſwyck himſelf wrote heerof a full relation in latin, which after due examination is authentically approved, and permitted to be publiſhed to Gods greater glorie.

ANne Geldrop about 40 yeares of age receaved a hurt in her legge being ſtrucken by the heele of a horſe: and though the ſwelling was aſſuaged by ointments, yet the ſinnues remained ſoe annoyed, that after 14 daies a niew accident appeared of divers little ſwellings, which the Surgion opened, and applied to it ſundry medicines, which cauſed a moſt grievous paine: chiefly when he powred into her woundes warme oyle and ſome droppes of tormentine, ſoe that her whole legge ſwelled vp in ſuch a manner that a dangerous gangrene was feared. The Surgeon to remedy this evill applyed unto it a plaſter, but the vehemencie therof brought her into a fever, ſoe that he was faine to draw it of, and binde her legge with apiece of linnen onely.

In the meane tyme the patient lying in this caſe turned all the hope of her cure towards the glorious merites of S. Xaverius, and firmely perſwaded herſelf that she should be healed in the Novene which was then to be ſolemnized at Mechlin in his honor. Heerupon she promiſed to offer at his holy Reliques a legge of ſilver, and to procure the celebrating of a Maſſe, and the Burning of a wax candle. After this promiſe, being awaked next morning, she found herſel

herſelf in good diſpoſition: the inflammation of her legge entirely vanished, and being not formerly able to walk without much paine, she begun now without difficulty to performe her ordinary affaires: though the ſurgeon formerly iudged that she could not be cured in two whole moneths, which afterwards be atteſted by a lawfull othe.

The curing of ſore eyes, and reſtoring of ſight.

CAtharin du Mont 9 yeares aged at Mechlin, had her right eye enflamed, and covered with ſmale ſpottes which tooke away her ſight: the ſame evil begun to appeare alſo in her liſt eye, by which she could hardly diſcerne any obiect. This accident cauſed ſuch a ſenſible paine in her eyes that she lamented day and night with a tender compaſſion of all the familie. Her mother, after having found the remedies of the moſt skilfull Phyſicians to be violent and deere, and of little effect, reſolved to take her recourſe to the Reliques of S. Xaverius. Her eldeſt daughter with great confidence begun a Novene in honor of the Saint touching dayly the eyes of her ſiſter with the holy water and image which formerly touched his miraculous reliques, by vertue wher of she begun to finde more

and more notable relieſe. Heerby her ſiſter was encouraged to begin a ſecond novene, leading the patient towards the Reliques; for hitherto she was conſtrained to remaine at home, her eyes being not able to beare the open light. As ſoone as she had kiſſed the Reliques, she cryed with a loud voice, Behould ſiſter, I begin to ſee, the Sainct hath cured me. And afterwards continuing her devotion to the end of her ſecond Novene her blinde eyes recovered their ſight ſo perfectly that she could ſee cleerly all obiects, and to worck alſo fine bonelace, as she formerly accuſtomed. The ſurgeon who attended her, and divers others very skilfull in this matter teſtified by othe that this cure was not naturall, all which is approved by the Ordinary after due examination.

A dangerous ſickneſs wonderfully cured

ELizabeth van Voſſem aged 54 yeeres wife to Nicolas Nouwen ſchoolmaſter at Rovort was taken with a grievous paine from her lift chanke along to her foote, in ſuch a pittifull manner that for the ſpace of two moneths she could not move her ſelf, or take any reſt lying in her very bed. After she had employed in vaine all the experience of phyſicians and ſurgeous, being not

not able o bear further thoſe cruell tor-
ments, she cauſed herſelf to be tranſported
to Hilverenbek to finde there ſome eaſe:
but being her evil did not appeare out-
wardly wherby ſome remedy may be ap-
plyed to it, she endured for two moneths
moſt cruell paines, which appeared by her
pittifull complaints and horrible cryes: ſoe
that her husband prayed the Paſtor to em-
part unto her the laſt Sacraments to prepare
her for death which he held for aſſured.

The patient finding all remedies to be
unprofitable: and underſtanding of her
friends that the ſacred reliques of S. Xa-
verius were expoſed at Mechlin, by who-
ſe interceſſion wonderfull cures were ob-
tained of God: she togeather whith the
reſt begun with great confidence to call for
the heavenly aſſiſtance of this Saint. And
at the ſame tyme they wrote a letter to a
vertuous woman named Catharin Ron-
chout dwelling at Mechlin, requeſting her
earneſtly, to viſit for nine daies the Reli-
ques of S. Xaverius, and in his honour to
confeſſe and receave there to their inten-
tion, which she afterward punctually per-
formed. But behould, no ſooner was the let-
ter ſent away, then the patient begun to
feele great eaſe of her evil, ſoe that after
few daies she was able to goe along from
Hilverenbek to Rovort without the leaſt

convulsion, who formerly lay for fourre moneths in such a pittifull condition. For which being transported with most tender ioy she praised God in his holy Saint, by whose help she receaved such a wonderfull benefit. All which is duely testified by severall persons who were eye witnesses of this desperat disease, and cure of the forsaid Elizabeth.

The curing of a contracted legge notably shorter then the other

IAne Verbruggen wife to Rumold verheyen at Willebrock benig 50 yeares of age was troubled with a defluxion in her right legge, which hindred her repose a whole moneth, so that this legge became shorter then the other to the breadth of a hand, though outwardly no other accident appeared. Heerby she was constrained to use two crutches for the space of two moneths and a half, though this evil formerly brought her into a feaver of nine weekes wherin she was not able to stir herself.

After having used in these infirmities the arte of surgeons to no effect, advised at last by some friends, she undertook at Mechlin a Novene to the honour of S. Xavesius, which succeeded so happily that the second day of her devotion she was able

to sweepe

to sweepe the house leaning sometyme upon her besome: the day following she walked with one crutch: and being constrained then to returne home to her affaires she brought with her the oyle of the lamp of S. Xaverius, whereby oneynoynting her legge she recovered soone her perfect health, soe that without any crutches she could travel along from Willebroek to Mechlin, without the least alteration of her former disease.

The healing of a dangerous accident which dured seaven yeeres.

ANne Sleigers daughter to John Picard at Heffen 55 yeeres of age, for the space of seaven yeeres was troubled with a black swelling which grew first to the bignes of a nut: which accident being neglected, enlarged it self dayly more and more, which obliged her to consult with the surgeon, who could her that it proceeded from a certaine sinewe, and that he feared it should come to a canker, for which he ordained a certaine asswaging plaister, which eased not, but rather encreased her paine. Wherfore she addressed herself to other two surgeons at severall tymes, who could her constantly that her accident could not be cured by any naturall medicine.

Finding herſelf in this manner abandoned of all hope of remedy, turned her hopes towards the bountifull aſſiſtance of the glorious S. Xaverius, and prayed him inſtantlyo lend her his aſſiſting hand, if it conduced to the good of her ſoule. Heerupon her father gave unto her an image which touched the Reliques of S. Xaverius at Mechlin, which being layed upon her ſwelling ſore it became plaine in an inſtant, and having afterwards continued to uſe the holy water and oyle of this Saint she perceaved that a corrupted matter like chalk iſſued out of her ſore, and ſoone after during one Novene she was ſo perfectly cured that the leaſt token of her accident appeared no more, after it had dured for ſeaven yeares, and was iuged by many incurable.

Dangerous Vlcers wonderfully cured.

MAry van Vechoven wife to Charles Geyle aged 58 yeares ſuffered neere a whole yeere a malignaut deſluxion falling upon her chankes and feete in ſuch a manner that each of theſe partes covered with enflamed ulcers equalized two in bignes. This obſtinat diſeaſe conſtrained her to keepe her bed about eleven weekes, and begun to conſume her body by a continuall

bur-

burving feaver. One of the moſt skilfull ſurgeons undertaking the cure, applied divers medicines the ſpace of two moneths, whoſe induſtrie availed nothing. At laſt findingno kinde of human remedy and ſeeing her ſelf abandoned by the phyſicians she begun to lift her heart to God with a ſingular reſignation to his holy will, and for the reſt to apply her cares to the practiſe of pious workes.

In the meane tyme it happened that her ſonne a prieſt of the Society came then to Gant knowing nothing of his mothers preſent diſpoſition, having by him a parte of the oyle which burneth in the lampe before S. Xaverius his Reliques at Mechlin. Vpon his arrivall his mother preſently queſtioned, what was contained in that glaſſe which he brought along, should it be the miraculous oyle of S. Xaverius? Surpriſed by this unexpected queſtion he anſwered it was the very ſame; and demanded what was her pleaſure, and whether she had confidence in this Saint. Truely (replied the patient) I have a moſt ſingular confidence in him, and when I heard one knocking at the doore it ſeemed unto me that ſome good angel came to bring unto me ſome ſoveraigne remedy to reſtore my deſpaired health. Heerupon the ſonne exhorted her to truſte in the mercy of God by the powerfull interceſſion

of S. Xaxerius; and to use as yet naturall remedies if she iudged them to be profitable, if not to make use of this miraculous oyle, which by divine assistance should yeeld her that benefit which naturall remedies could not performe.

Heerby the patient with a firme confidence, preferring the mercy of God and his holy Saint to all human medicines, applyed onely this oyle unto her sores. And behoulit in a few daies her legges were rid of their swelling, the sharp running humors of her ulcers were stanched, her fever entirely vanished, soe that she unawares receaved her health and the use of her legges, of which she was deprived more then a whole yeere without any apparence of recovery.

A yongman delivered of a blyndnes.

GAspar, son to Adrian Botens and to Anne Coninck in Heveren neere Mechlin, being 17 yeeres of age was suddainly oppressed with a sore desluxion upon his right eye, which tooke away his sight: he suffered also such a piercing and continuall paine within that eye without any release that he could not obtaine from shedding most bitter teares both night and day. The cause heerof was discovered to be an issue full of blood and matter inwardly falling into his eye.

His

His mother afflicted by this accident, had a moſt ſenſible feeling of the moſt grievous paines of her ſon, for which she could finde no kinde of remedy. But underſtanding of the wonderfull favours obtained by the interceſſion of S. Xaverins she conceaved confidence in him and encouraged her ſon to implore his healp who wanted not power to cure his diſeaſe. The next day *Gaſpar* accompanied by his father betooke himſelf to Mechlin, and went preſently to the Church of the Societie to honor the holy Reliques. Having prayed there for half an houre; he touched the Reliques with great devotion and confidence. And behould at the firſt touching therof, his ſore eye was opened and could perceave all kinde of obiects, and recovered its ordinary quicknes. As ſoone as he receaved ſuch a manifeſt proofe of the bounty of his Patron, he went in haſt towards his father whom he found in the market, and with a ioyfull countenance tould him that his prayers were not in vaine, wheras his ſight is ſuddainly reſtored unto him by S. Xaverius. So that after that day the little skin which covered the apple of his eye begun to cleere away, the biting humors wholy ceaſed, and within ſeaven or eight dayes his eye was reſtored to her proper function, and to her naturall luſtre abone all human

expectation, by the onely healp of God in his holy saincts to whose mercy nothing is impossible.

A despaired wound of six moneths healed in a Novene.

RUmold, son to Rumold Buscom and to Mary Iansens in the age of five yeeres was wounded in the sinewe of his lift arme by a ball of iron which broke the ioyntures therof. The surgeon was presently called, and had the patient under hand for the space of six whole moneths. But by all the remedies applied, the wound became dayly more desperate, soe that two physicians having sounded the member and finding it converted to matter and corruption asseavered that the patient was in danger to loose the said ioynture which was brused by the violence of the wound, or corrupted by the use of medicaments, in such a manner that the very bone already appeared bare, and the wound seemed incurable by any ordinary remedies. The matter being come so far they iudged noe hope to remaine in any other remedy then in cutting or fyring, but dared not to come to that extremity by reason of his tender age. An other Physician tryed the curing of this evil for the space of six weekes, which succeeded

ded with as little effect as the former. The mother perceaving that neither the one or the other could in any sorte aduance the curing of her son, resolved to have her recourse to S. Xaverius, whose power she beleeued to be independent of all naturall remedies. She offered unto him a hand of waxe, visited his Reliques, and prayed him with a tender affection to have pittie of her son, and to restore unto him the use of his hand, to the end that heerafter he may serue God at his holy Altar in the state of priesthood if it should be his holy will and pleasure.

The effect of her fervent prayers was soone perceaved: for the wounded hand of her son which then appeared black, rotten, and entirely corrupted, the very next day was found by the Surgeon wholy drye, without any nasty smel, or the least signe of its blackish colour. At this wonderfull alteration being much amazed, he questioned the mother what remedy was applied to her son? she answered, that no human remedy, but onely S. Xaverius had parte in this cure, who is wont to cure infirmities suddainly and without paines. The Surgeon departing that day applied his ordinary remedies, but returning the day following, left the hand onely bound with a simple linnen, assuring it was needles to use

any further remedies. The good mother ravished with ioy at this singular benefit continued her devotion, and redoubled her confidence with such effect that in the end of her Novene she saw her son entirely cured and perfectly restored by the Saints intercession, to which naturall remedies did availe nothing aboue the space of six moneths.

A most grievous Apoplexie mercifully cured

A Gentlowoman by name Jane Morissens, upon the 26 day of March was suddainly deprived of the use of all her members, and afterwards became speechles, soe that she could not prononce one syllable, in which state she continued to the end of the said moneth. At which tyme these cruell panges became soe vehement, that her mouth frotted by the excesse of her paines, and suffered such contorsions that she pierced with her teeth a silver instrument which was put into her mouth to hould it open. Finally her right arme was seased with such a deadnes that it remained immouable without any humor or vigour.

Two expert physicians were called, but they found the patient oppressed with such frequent passions and symptomes that they could not feele her pulse but very seldom, and

and that as feeble as tha pulſe of one reduced to extremity. The vehemencie of ſo many evils aſſailing her togeather tooke away her ſenſes, and was quite deprived of the uſe of reaſon, of her ſight, and of her hearing: and for the ſpace of two or three houres her countenance, and her open eyes were ſoe hideous that she was upon the point of rendring her ghoſt. Both the phiſicians ſeeing her in this miſerable condition aſſured it was in vaine for them to viſit her any more, becauſe there was no hope of her life, nay one of them judged that she should expire ere he could returne to her againe.

One of her friends who aſſiſted her in this extremity ſeeing her abandoned of all naturall aſſiſtance, driven by an inward motion of firme confidence, reſolved to have recourſe unto the interceſſion of S. Xaverius. Wherupon she cauſed his reliques to be brought unto the patient, and layed them upon her breaſt and rubbed her temples with a drop of the oyle which uſe to burne in the lampe before the Reliques of S. Xaverius.

This was no ſooner performed then the patient who was upon the point of death, recovered preſently the uſe of reaſon, her pulſe became regular, she lifted herſelf upon her right ſide, and her panges and contorſions were ceaſed. Being thus reſtored to

her ſenſes, and ſurpriſed with ioy for this unexpected favour, ſhe attributed it inwardly to the interceſſion of S. Xaverius, though ſhe was ignorant that his Reliques were layed on her breaſt, or the oyle applied to her temples. One of thoſe that were preſent ſpoke unto her, notifying that ſhe had receaved her ſight and hearing: ſhe ſpeedily lifting up her body pointed towards him by whom ſhe was queſtioned. Her face formerly disfigured appeared lively and ſmiling, ſhe begun to make uſe of her tongue, and which is moſt wonderfull ſhe riſed out of her bed without the aſſiſtance of any perſon. The day following which was the firſt of April the Phiſitians being returned did wonder much underſtanding that ſhe lived aſyet, but when they heard her ſpeake, and ſaw that ſhe obtained the uſe of reaſon, and of all her ſenſes, they were extremely aſtonished, and afterwards teſtified by writing this unexpected alteration. The ſame day the patient recovered ſo her ſtrainght that ſhe walked freely in her chamber, and the third day about all the houſe, continually praiſing God in his glorious Sanct, and wiſhing to have a thouſand tongues to publish unto the world her affection and gratitude due for ſuch a heavenly benefit.

GIles Hebbelinck marchant in his age of 50 yeares was seased with a beginning of this painefull disease in his right thigh, but hoping that the paine should vanish differed to require the healp of his physician. At last being constrained to call for him he ordained divers medicines towards his cure for the space of a whole moneth. But this accident discloſed it self to be more dangerous then it appeared from the beginning, fot it encreased dayly more and more, and altered so extremely the right knee that the patient could not enioy the rest of one moment: nay it became soe obstinat that foure sortes of assuaging remedies could not in any way divert the paine from falling along to the very foote. Heerupon a consult was gathered of the chiefest Phisicians of Gant, who ordained to continue the former remedies, and to applie other new medicines for provoking nature to resolve those contrary humors. But this also was in vaine: and the patient benig much consumed and oppressed by these long torments was constrained for the space of foure moneths to keepe his bed, and to lye continnally upon his lift side, so that he could not move himself or take any repose day or night.

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The Doctors of phisick seeing his disease to be soe obstinate without any kinde of release, begun to fear much that his braines should be distempered, and therby become frantick. To prevent this danger they ministred unto him several antidotes to make him sleepe, but these also had not their desired effect. So that his groanes and pitifull cryes were troublesom to his very neighbours.

His son being then at Mechlin a Novice of the Societie, and hearing that his Father was beiond all hope of recovery, sent unto him two little glasses of the Oile which burned in the lampe before the Reliques of S. Xaverius, and advised him to offer unto the Saint his vowes and prayers, and to undertake a Novene in his honour. The father most willingly accomplished this devotion with a singular affection of pietie, and adioyned unto it a second Novene, in the end of which he begun to perceave a releasment of his paines and to enioy ease in sleepe for an houre or two: but when he endeavored somtymes to lift himself from his bed, he could not continue for half an houre without renewing his cruell torments. Feeling himself againe particularly moved to reniew his fervour in emploring the aide of S. Xaverius, he made a vowe to send one without delay to honour the forsaid Reliques at Mechlin

chlin, and to cauſe dacly a maſſe to be celebrated there, and a taper burned for the ſpace of nine daies. Having made this vow he recovered ſo well his forces that he could get up two houres a day, and walk with two crutches: wherof he begun to omit one at the offering of his vow at Mechlin: and before the Novene was expired he was able to walk without any kinde of healp, ſupported onely by the powerfull hand of his mercifull Patron: during which tyme he was alſo delivered from the cruell paines of this moſt ſtrange accident. Every one who ſaw him in the former eſtate, to which his diſeaſe reduced him, could not ſufficiently admire of ſuch a wonderfull recovery, and that in the extreme could of winter which ſeaſon is eſteemed moſt contrary to the curing of that diſeaſe.

The patient thus wonderfully cured humbly acknowledged the benefit of S. Xaverius, and for rendring thancks came ſoone after in perſon to Mechlin, where he cauſed a Maſſe to be celebrated, and a taper to be burned before the ſacred Reliques: he gave alſo a parte of this relation ſigned with his hands, and atteſted by othe into the hands of the Commiſſioners appointed therto by the Archbishop of Mechlin. Morover two of the moſt renouned Phyſicians of Mechlin and Bruſſels having

 conſi-

conſidered the medicines applied in vaine to this diſeaſe, and that for the ſpace of ſome wickes before its cure all human remedies were omitted, and that in ſuch a contrary ſeaſon he was entirely reſtored in the ſpace of one Novene performed at Mechlin, declared by writing that it may be iuſtly attributed to Divine mercy working this heavenly benefit by the powerfull hand of S. Xaverius.

The curing of a moſt dangerous Impoſtume by the forſaid Oyle in Ireland

GOd was pleaſed to extend the powerfull hand of S. Xaverius from Mechlin along to our kingdome of Ireland by the enſuing benefit.

A certain Marchant living in the cittie of Dublin, 19 yeares of age, lay grievouſly ſick of an inward impoſtume under his bellie, and of a great ſwelling above his navell, with danger of his lyfe. This danger came ſo far that it was neceſſary to aſſemble a meeting of the moſt expert Doctors in phyſick, who afterwards atteſted that this evil exceeded the force of ordinary arte and induſtry, and a prime Doctor under his hand profeſſed that among thouſands ſcarce one is perfectly cured of this evil by human remedies. After this, upon the laſt day of decem-

December a Father of the Society finding the patient brought to this extremity, adviſed him after God and the B. Virgin to have his recourſe to *S. Francis Xaverius*, who this tyme worketh many miracles in ſeverall places, and chiefly in the cittie of Mechlin in Flanders: and to this end directed him to begin a Novene to his honor, and to offer a Communion yeerly upon his feaſt, if he should be cured. The patient embraced his advice, confeſſed, and receaved, togeather with the prayers of his family: yet his ſicknes continued aſyet, and brought him ſo low that the doctor warned him it was tyme to make his laſt Will, and to receave Extream unction againſt his laſt houre, which accordingly he receaved by the hands of the aforſaid Father.

In the meane tyme it happened upon the 6 day of Ianuary that the Father receaved from Flanders a parte of the Oyle which burneth before the miraculous Reliques of S. Xaverius at Mechlin, and preſently advertiſing the patient heerof, encouraged him to conceave hope in the interceſſion of this glorious Sainct, and that by Gods favor he should be the firſt to whom the vertue of this oyle should be emparted in Iteland. Wherupon a little of the oyle being applied to him, he ſuffered then a moſt vehement and extraordinary paine. But behould

hould that very night he begun to enioy his reſt, and was ſeldom awaked, or provoked by the defluxion of nature which he ſuffered formerly above fourteen tymes every night: the next day he begun to take ſolid vities which before he was not able to uſe or abide; and the day following which was the laſt of the Novene the avoiding of corrupt matter and other excrements was ceaſed, and his impoſtume alſo vaniſhed. Soe that he recovered from that day his ſtrainght ſo perfectly that he freely walked, and performed his ordinary affaires. Nay which is more wonderfull he viſited his friends diſtant ſixty miles from Dublin, and being returned from them enioyed conſtantly his entire and perfect health, which he acknowledgeth to have been receaved by the interceſſion of this glorious Saint: and the phyſician who aſſiſted him witneſſeth that God did concur in this cure beiond the common courſe of nature.

The premiſſes all and ſingular, as alſo the phyſicians, and witneſſes being there duely examined by the authority, and perſon of a moſt worthy Prelate, he declareth by a ſpecial Act that after God and his bleſſed mother, the forſaid cure is to be attributed to the interceſſion of the holy Saint Francis Xaverius. Which authentical Act is extant

rant among the like Instruments of other most illustrious Prelats in the custody of the Society at Mechlin.

Other benefits wrought by the same in other parts of Ireland you will finde in the end of the following abridgement.

AN ABRIDGEMENT OF

Severall other Benefits by the same Reliques of Mechlin.

TO observe my intended brevitie I must pursue the rest of the forsaid Benefits in manner of a Catalogue, declaring onely in generall tearmes the substance of each benefit: for their wonderfull circumstances, and number dayly encreasing can not be conveniently comprehended at large in this treatise.

I.

ANne Thomas aged 33 yeares was so strangely tormented and enraged for the space of eight yeeres that the Pastor, Deane, and most parte of the towne of Liet where she dwelled, iudged her to be possessed of the devil. For she was often taken with such a furie that she torned her clothes in pieces, knocked her head against the

walle, rent herself most cruelly with her nailes, so that she was able to amaze two persons who could hardly hould her fast. At last she begun to have her recourse to the assistance of S. Xaverius at Lier, and afterwards performed a Novene in honor of his reliques at Mechlin, with such a happy and mercifull succesſe that upon the end of her Novene her paines and torments were apeased, and her forces restored so perfectly, that she was able to returne to Lier a foote, if the dangers of the way had permitted, though she was formerly weakned with the assaults of such furions torments for the space of eight yeares.

II.

CAtharin van Hoef wyfe to Peeter vander Elst in childebirth was accustomed to see her infants no sooner come into the world, then they were presently taken out of lyfe before they receaved Baptisme, to the number of five: which mischiefe she imputed to the malice of some sorceries. Being againe come toward the tyme of her childebirth she was taken with a bloody fluxe, togeather with a great weaknes and other grievous infirmities: by which her midwife judged that the mother and her infant were passed all hope of living. Yet

the

the mother forſaken by all did not abandon her confidence in S. Xaverius, which encreaſed when his Reliques and image were brought unto her, to whom she offered a heart of ſilver, and a ſolemme Maſſe, with a promiſe, if she were delivered of a ſonne, to name him Francis Xaverius. After this she fell into a ſound without any token of lyfe, bearing the holy taper in her hand for a long tyme. But at laſt opening her eyes she deſired her friends to ſay one Pater and Ave to the honor of this great ſainct by whoſe bounty she hoped to be cured and delivered. And her Confeſſor in the next chamber begun to read the Litanies of all ſainctes to the ſame end. And behould when he prononced thrice the name of S. Xaverius, preſently the mother was delivered of a Sonne without any paine or difficulty: And remained afterwards with her Childe in perfect health and diſpoſition, to her admirable ioy and confort, being allwaies before her recourſe to this ſainct deprived of all her hope to the number of five children.

III.

A Certaine woman by name Marie at Balduc was ſo conſumed by a languiſhing diſeaſe for one yeere and a half that the Phiſicians iudged her infirmity to be incurable. And afterwards became ſo feeble

ble that she could not move as much as one finger. Hearing at last of the manifould miracles of S. Xaverius at Mechlin she made a vowe, if possible, to visit there his sacred reliques, to procura a masse, and burne a taper to his honor. Being in this resolution presently she perceaved in her whole body a suddain alteration, and on the same tyme she recovered so well her forces that she felt herself able to goe along from Balduc to Mechlin 20 miles distant, if her father had permitted her to begin her iourney. After few daies she went along to Mechlin, performed her promise to S. Xaverius, and remained perfectly cured of her long and despaired infirmity.

VI.

MArianna Garaf in the dioces of Lieg being three moneths of age in the most part of her body was covered over with grievous swellings and impostumes wherof two of a notable bignes appeared under her arme holes. The surgeon seeing all his medicines and industrie to have no affect despaired quite of curing her disease. Yet in the space of few daies this childe was entirely cured onely by the image, and oile applied unto him out of the lampe of S. Xaverius. Wherof the said surgeon and two others

of

of the same arte, with the parents of the childe under othe have deposed their attestations.

V.

ELizabeth Gelderps wife to Henry Verbeck at Bonheid having her little daughter sick with a great pain in her head for eight daies was advised to have recourse to S. Xaverius. She betook herself immediatly to the Church of the Society, and sayd there her beades for the health of her child. Returning home she found the sick perfectly cured.

VI.

THe forraid person encouraged by this favour when her husband was seased by a dangerous pleurisy, so that he was anointed, and despaired; she sent one to performe her vowe to S. Xaverius at Mechlin. And behould the day following he was free of his disease, and went next sunday to render thankes to his benefactor.

VII.

ELizabeth Vekemans was often troubled extreamly with a toothake and

other alterations, which at last continued three weekes without any ease. VVith great confidence she offered her vowe to S. Xaverius, and returning home found her self wholy free from those paines, by which she was not troubled any more.

VIII.

ELizabeth vanden Dagh in childbirth was reduced to such a dangerous condition that her midwife despaired of her welfare. At last the Reliques of S. Xaverius were applied unto her, and was happily discharged in one houre, being formerly in travail two daies and one night.

IX.

A Certain Gentlewoman being brought a bed suffered always extreme paines in her breastes, wherby she wanted milke to give suck to her childe. Yet offering her vowe to S. Xaverius purposed to expect as yet eight daies before the hiring of a nurse. Scarce was this promise conceived when she obtained plentifull milke in her breastes without any further paine.

X.

ANdrew Abay was fallen into a strong Fever which continued nine weekes,

and

and fell soe upon his legges that he must have used crutches. But invoking the assistance of S. Xaverius, and offering unto him a yeerly communion he was presently freed of his feuer, and after a short tyme the use of his legges also returned.

XI.

ANne Jansens was thirteen houres in travail; her mother seeing no other remedy layed upon her neck the Riliques of S. Xaverius: wherby she found presently great ease, and after foure houres was happily delivered of her childe.

XII.

A Certaine woman by name Catharin at Partk had her little son and daughter lying sick of an ague for a long time, so that being destitute of remedies they appeared like an anotomie. By advise of one of the Society she made a certaine vow to S. Xaverius. And from that very tyme both the children were delivered of their fever, and remained afterwards in perfect health.

The like benefit I finde recorded of *Elisabeth Cuypers*, *of Adrian Verschoor*, of one *Ambrose* and his wife, and of some others cured of the fevers by vertue of the said Reliques above all human expectation.

XIII.

ANother by name Magdalen was troubled with a defluxion in her head, which fell along into her eares, and upon her lift arme, ſo that ſhe could ſcarce move it for the ſpace of three moneths. Being advised by her couſin to uſe the water bleſſed in the honor of S. Xaverius, and having heard maſſe and preſented a wax candle, the next day following her arme was reſtored to its former force & vigour.

XIV.

A Certain Begin by name Sara at Mechlin was afflicted by a dangerous accident in her lift ſhanke, which was feared to become a canker. After many medicines ſhe uſed the forſaid water, and begun a Novene in honor of S. Xaverius, in the end of which ſhe found herſelf perfectly cured of that dangerous diſeaſe.

XV.

MAiſter Francis a ſurgeon well knowen in the cittie of Mons had his proper daughter by name Jane under hand for the ſpace of five yeeres, afflicted with a defluxion upon her eyes, voiding dayly

out of her head such a quantity of corrupt humors that she was despaired to be even fit for any service. Wherfore she turned all her hopes towards the assistance of S. Xaverius, and begun a Novene in his honour. At the end of this devotion she enjoyed perfect health from her despaired disease for which no naturall remedy was found sufficient for the space of five yeeres.

XVI.

A Woman dwelling at Waelem was tormented in her left breast with a cruel paine, which at last bursted out great quantity of matter, which consumed her flesh so that her neighbours judged it was a canker. By advice of a novice of the society catechizing in that place, she begun a Novene in honor of S. Xaverius. As soone as she begun this devotion the opening of her corrupted breast begun also to be closed, and was in a few daies perfectly healed to the astonishment of very many witnesses.

XVII.

A Certaine genlewoman by name Catharin by opening of her vaine suffered in her arme such a defluxion of humors

that she was confined to her bed for the space of three moneths. Finding all other remedies to be in vaine, she addressed herself by a certaine vowe to the assistance of S. Xaverius. The same tyme shee fell in sleepe, and being awaked found herself delivered of all her paines.

XVIII.

GAspar Denys perceaving that his young son was tormented with a rupture and applying to it many remedies in vaine, he promised at last a Novene in honour of S. Xaverius, in the end of which he found his childe entirely cured.

XIX.

CLare van Hanswyck suffered grievous paines in all her body, and could not move herself for nine daies without the healp of others. She conceaved a vowe to visit the Reliques of S. Xaverius at certaine tymes if she recovered, and behould the day next following she found herself in perfect health.

XX.

PEtronille a certaine Begin was afflicted with a strange and grievous infirmity

for the space of foure yeares. Finally turning her self to the healp of S. Xaverius, and continuing foure Novenes in his honour she was in the last perfectly cured.

XXI.

A Childe by name Jane Mary at Mechlin had a white spot lying upon the apple of her left eye. Her parents offered a vowe to S. Xaverius, and sent the childe to touch his Reliques. The same day the spot of her eye decreased, & within a Novene entirely vanished.

XXII.

CAtharin Foestens at Parck for some dais was extremely pained by a tooth-ake. Being in a resolution to have her teeth pulled out, by advice of a friend she offered a vowe to S. Xaverius, and from that instant the paine ceased, and the swelling departed.

XXIII.

IAne Leentgens at Elwyck being with childe was oppressed with many dangerous infirmities to the ponite of death, and receaved her last Sacraments. Her husband

band by advice of the phyſician emplored the aide of S. Xaverius, and burned a taper to his honor. Wherupon the patient preſently begun to take ſome foode which ſhe could not uſe in 15 daies before, and was happily delivered of her childe.

XXV.

The ſhip wherin Iane Elizabeth Muller was embarked coming from Breme to Antuerp was ſurpriſed with a horrible tempeſt, ſo that the pilot was conſtrained to forſake the ſterne, and warned the reſt to prepare themſelves for their laſt houre. This gentlewoman had by her an image of S. Xaverius, and promiſing to viſit his Reliques and communicat at Mechlin ſhe caſt the image into the Sea, and preſently this furions tempeſt was appeaſed, and a pleaſant calme followed, wherby this perſon being arrived came with ioy to Mechlin to render thankes, and performe her promiſe to S. Xaverius.

XXVI.

IN *Ireland*, in the citie of *Waterford* M. Paul Aylward for the ſpace of eighteen moneths was oppreſſed with a grievous cough, catar, rheume, and ſtopping of the lungs with ſhortnes of breath, in ſuch a meaſure that he deſpaired at laſt any humain healp of Phyſicians which he long uſed in vain. Whereupon he deſired the Xaverian oyle of Mechlin to be applied to him by a father of the Society, offering a Novene in honor of this Sainct. Which being applied within few daies he ſuddainly receaved his reſt, and long deſired health, being formerly brought ſo far that he could not uſe his reſt elſwhere then placed in a ſtoole by the fire. Which benefit, as receaved by the merits of S. Xaverius, is teſtified by his proper hand, and other witneſſes, with a due approbation of the Ordinarie.

XXVII.

IN the ſaid citie of Waterford M. Mary Aylward being eight moneths heavy with child, ſhe was tormented with a bloody fluxe for the ſpace of ſix moneths, and ſo dangerouſly that the phyſicians every moment feared her death. At laſt with

great confidence in S. Xaverius she prayed the Father of the Society to apply unto her the forsaid Oyle. And behould this being done with promise of performing a Novene, she recovered suddainly her entire health, and was happily brought to bed of a living childe. VVhich is also testified by herself and others, and duely approved.

XXVIII.

CAtharin Gall in the same Citie was seased with a most vehement payne in her whole lift side and arme, wherby she was so afflicted that she expected nothing but death. VVherupon having called one of the Society she confessed and receaved, and applied unto her side the image of S. Xaverius which touched his reliques of Mechlin, procuring also a Masse in his honour. And presently after few houres she was relieved of her paine, and next day wholy free of her sicknes. All which is examined and approved by the Ordinary as the aforesaid.

In the Cittie of Kilkenny *the miraculous vertue of the said Reliques is observed in the suddain cure of three severall persons: and in the towne of* Rosse *to the number of eight or nine: all which I pass over vntill they be further examined, and authentically approved.*

In

In these Partes also severall new and most admirable Benefits are at the present in the hand and examination of the Ordinarie to be hereafter duely declared.

In the meane tyme let us praise God the author of all mercy, who sheweth himself so wonderfull in his glorious Saint, and with the holy Church often repeate the following prayer.

O God, who was pleased to ioyne the Indian Nations unto your holy Church, by the preaching and Miracles of the blessed Saint Francis Xaverius: graunt mercifully unto us, that as we honor his glorious merites, so we may also imitate his vertuous examples. Through our Lord JESVS CHRIST. AMEN.

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IHS

LITA-

LITANIÆ

B. Virginis Lauretanæ.

Kyrie eleyson
Christe eleyson
Kyrie eleyson
Christe audi nos
Christe exaudi nos
Pater de cœlis Deus. Miserere nobis
Fili Redemptor mundi Deus. Miserere nobis
Spiritus Sancte Deus. Mis.
Sancta Maria. Ora pro nobis
Sancta Dei Genitrix
Sancta Virgo Virginum
Mater Christi,
Mater divinæ gratiæ,
Mater purissima,
Mater castissima, ora
Mater inviolata, ora
Mater intemerata, ora
Mater amabilis, ora
Mater admirabilis, ora
Mater Creatoris, ora
Mater Salvatoris, ora
Virgo prudentissima, ora
Virgo veneranda, ora
Virgo prædicanda, ora
Virgo potens, ora
Virgo clemens, ora
Virgo fidelis, ora
Speculum justitiæ, ora
Sedes sapientiæ, ora
Causa nostræ lætitiæ, ora
Vas spirituale, ora
Vas honorabile, ora
Vas insigne devotionis, ora
Rosa mystica, ora
Turris Davidica, ora
Turris eburnea, ora
Domus aurea, ora
Fœderis arca, ora
Ianua cœli, ora
Stella matutina ora
Salus infirmorum ora
Refugium peccatorum ora
Consolatrix afflictorum ora
Auxilium Christianorũ ora
Regina Angelorum ora
Regina Patriarcharum ora
Regina Prophetarum ora
Regina Apostolorum ora
Regina martyrum ora
Regina Confessorum ora
Regina Virginum ora
Regina Sanctorũ omniũ ora
Agnus Dei qui tollis peccata mundi, Parce nobis Domine
Agnus Dei qui tollis Peccata mundi, Exaudi nos Domine
Agnus Dei qui tollis peccata mundi, Miserere nobis.

Oremus

Concede nos famulos tuos, quæsumus Domine Deus, perpetua mentis & corporis sanitate gaudere, & gloriosa Beatæ Mariæ semper Virginis intercessione, à præsenti liberari tristitia, & æterna perfrui lætitia. Per Dominum.

Ora pro nobis B. *Francisce Xaveri*
Ut digni efficiamur promissionibus Christi

Oremus

Deus, qui Indiatum Gentes B. Francisci prædicatione & Miraculis Ecclesiæ tuę aggregare voluisti, concede propitius, ut cujus gloriosa merita venemur, virtutum quoque imitemur exempla. Per Dominum nostrum.